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CAMBRIDGE SERMONS

PREACHED BEFORE THE UNIVERSITY IN ST. MARY'S CHURCH

1889-1892

SELECTED
AND EDITED BY

C. H. PRIOR, M.A.

FELLOW AND TUTOR OF PEMBROKE COLLEGE, CAMBRIDGE
EXAMINING CHAPLAIN TO THE BISHOP OF WINCHESTER

Methuen & Co.
BURY STREET LONDON W.C.
1893

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ABERDEEN UNIVERSITY PRESS

PREFACE

THIS volume is the outcome of a proposal made to the Editor that he should select and prepare for publication, with the consent of the authors, a series of University Sermons, recently preached at Cambridge. In making his selection from the sermons of the academical years 1889 to 1892, the Editor has confined himself to sermons preached during Full Term, and by the wish of the Publishers he has referred to those authors only who are members of the University of Cambridge. The main principle that has guided his choice, within these limits, has been to select those sermons which, in his opinion, are most characteristic of the University pulpit, as distinguished from such a pulpit as that of St. Paul's Cathedral, or that of a large parish Church. Notwithstanding the diversity of authorship, a certain congruity may be looked for between sermons in which the peculiar character and circumstances of the hearers have been kept in view; and, in order to enhance the interest of the volume, the Editor has endeavoured to arrange the sermons according to a definite plan.

Having in mind the earlier portion of the first Chapter of St. Peter's Second Epistle, he has placed first

a sermon (I.) which opens out a wide range of vision, and exhorts to a self-consecrating exercise of faculties; and by the next eight sermons he has hoped to illustrate the successive steps in the development of the Christian life or its daily discipline, as seen from the standpoint of a University. These steps find expression (Sermons II. to IX.) in faith made reasonable and inspiring through the philosophy of Sonship,—in virtue as exemplified and ennobled in the varied excellences of University life,—in knowledge guarded from shallowness and want of sympathy through its prayer for spiritual insight,—in temperance and self-control welcoming the discipline of Christian obedience to authority and Christian loyalty to duty,—in patience that can pierce through difficulties by its abiding trust in God's purpose and its unfaltering outlook of hope,—in godliness that declares its consciousness of God's kingdom and its allegiance to its Lord and King,—in love of the brethren that under present social conditions embodies in active form the principle of love,—and in love that finds its energy and its consummation in the presence of the God of peace and love.

The remaining sermons (X. to XIV.) have been selected with a view to present-day thoughts and questions in order to show the characteristic attitude of the University, as expressed by her preachers, towards Christian doctrine as an enduring and living Creed,—towards the Church as a living Body whose principles are declared through the characters of

Christian men,—towards the Old Testament as a living Witness fulfilled in Christ and in His Church,—towards Scripture in general as a living Word illumined by the Spirit of Truth,—and lastly towards missionary effort through self-sacrifice as the true evidence of living force and fruitfulness.

This prefatory note must not close without an expression of thanks to the authors who have permitted their sermons to be reprinted in this volume, and of hope that their words may prove of effectual service in raising our thoughts towards the high ideal of a Christian University life.

C. H. P.

Pembroke College, Cambridge
January 1893

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I.

By the Rev. B. F. WESTCOTT, *Regius Professor of Divinity, and Canon of Westminster; on November* 3, 1889, *at the Annual Commemoration of Benefactors.*

THE SPIRIT OF THE UNIVERSITY.

"Giving thanks always for all things, in the name of our Lord Jesus Christ, to God even the Father."—*Eph.* v. 20.

IN these words, taken from the Epistle for the day, St. Paul describes the attitude in which the Christian stands towards creation, and justifies it. The Christian refers all things in their manifold fulness, in their bewildering perplexity, in their unintelligible conflicts, to Him Who is All-sovereign and All-loving, God at once and Father. Baffled, it may be, at every point by imperfect knowledge, and saddened by present failure, he gives thanks for the sight of a Divine counsel which passes understanding. For he sees life in the light of the Birth and Death and Resurrection of the Lord Jesus Christ, and he sees it transfigured. In that revelation he finds disclosed the spiritual foundation of the world, and the spiritual destiny of the world. In that revelation he beholds the eternal, which he can henceforward trace through the brief labours of men and the larger movements of societies and nations. He does not indeed dissemble the disappointments by which his own hopes are often

thwarted. He does not forget the clouds and darkness which often hide the nearer goal. But he has in his faith that which becomes to him in calm moments a spring of gratitude and a pledge of victory. He looks back over the years and over the ages, and with a true human heart, wrung though it be by untold griefs and conscious of innumerable sins, he "gives thanks for all things, in the name of our Lord Jesus Christ, to God even the Father".

Such thoughts, such thanksgivings, are natural to us here to-day, when we are met together to take account of our inheritance. They point to some of the main ends of University discipline. They call into play some of the peculiar lessons of University life. The very constitution of a University prepares us to enter into their breadth and grandeur. In a University, even the most careless must take some account of the immeasurable range of life and thought, and feel, however dimly, the fulness and the mystery of creation. For a University gathers in a wide embrace and quickens by a generous rivalry studies which are elsewhere pursued apart. It provides for the development of all by assuring the freedom of each. It chastens enthusiasm by enthusiasm, and invigorates energy by equal friendships. It constrains all who come within its influence to bring to their own work a wide and generous sympathy with other workers. It brings within their range of view the many elements which combine to suggest the vast scale of the Divine working, and the final harmony

towards which it moves. It places them face to face with all that science can determine as to the phenomena of nature, and all that literature has recorded of the imaginations and achievements of man. It adds, if I may so speak, to every fragmentary study, to every interrupted labour, that sign of infinity which brings to each the blessing of permanence and the promise of fulfilment.

Our very losses from year to year teach us to recognise the variety of gifts which go to form our wealth. We find this when we recall the two great teachers who have passed most lately from active service among us to their place in that larger life of which we think when we commemorate our benefactors. The one[1] continued his many labours with unabated vigour beyond the space of fourscore years, following with keen enthusiasm the latest forms of educational theory and ministering to them with versatile skill, the type of scholarly vitality. The other[2] was taken away from us when he seemed to be in the full vigour of intellectual activity, a consummate master in his own field, who confined himself in his public duties with rare self-control rigidly within its limits, a type of scholarly thoroughness. And with these two we join a third,[3] different in office and character, who bound together the old

[1] The Rev. Benjamin Hall Kennedy, D.D., Regius Professor of Greek, and Canon of Ely.

[2] William Wright, M.A., Honorary LL.D., Sir Thomas Adams's Professor of Arabic.

[3] The Rev. Richard Okes, D.D., Provost of King's College.

order in College and University with the new by a faith and hope and love which bore unshaken the changes of three generations, the type of scholarly loyalty. All these alike in different ways helped to complete the ideal of a University. All alike made us richer by their work, and made us richer by their memory.

What has been said is true in some degree of Universities generally. But our ancient English Universities present the opportunities of discipline and inspiration to their members with unique completeness. For us, the Colleges, to speak broadly, preserve the treasures of tradition, of system, of order; and the University provides a common field for freedom, for personality, for progress. Without the Colleges the University would tend to be broken into camps of changing teachers. Without the University the Colleges would tend to fall into a conventional routine. As it is, the long lessons of the past and the fresh impulses of the present are both effective. We rejoice in the smaller society which is as a home to us, rich in precious memories, eloquent by its buildings, by its walks, by its very trees; and we rejoice no less in that larger society, less definite in its form, but not less powerful, which binds us to the whole nation.

For our Universities do now represent the nation with a fulness which we rarely realise. In our Universities men of every class and of every taste unite in frank companionship. No opinion wants

an advocate among us, or fails to obtain a hearing; and those who will hereafter discharge the greatest office in Church and State rehearse them here with serious care. Our Universities represent the nation, and, to a degree which we still less realise, they have the power of moulding the nation. The young prepare the future. They are the fathers of the age to come. And those who spend in the University the three or four years when character is most surely formed are the natural leaders of their generation. As they are, far more than they believe, their contemporaries will be. They spread the spirit which they breathe. They move among their fellows as heirs of a splendid name and a great history. If they fix their eyes on some lofty aim, if they are filled with one purpose, they have, in their very circumstances, as none others can have, an assurance that the aim will be reached and that the purpose will not fail. Their common aspirations are a prophecy.

Thus, to realise what a University is, is to ask ourselves what is its duty. If then we reckon up to-day what we have received, if we confess that a Divine counsel has been fulfilled, even through our changes and losses, if we bring our faith to the interpretation of our work, if we contemplate one by one the lessons which are brought home to us through our studies and through our history, if we ask what is and what ought to be our "mother-temper," it is that we may see a little better what a University

can do to hasten the advent of that truer, purer, simpler, common life to which belong the marks of the kingdom of God. And when I look back over the movements which I have watched here in Cambridge, when I estimate, as well as I am able to do, the direction and the force of the currents of popular thought in our nation, when I remember the strength of young life about us which is waiting for a mission, I seem to see that our University has an office and an opportunity given now by God Himself, an office for which its characteristic teaching offers a preparatory discipline, an opportunity which promises to resolute endeavour results hitherto impossible.

For while during the last half-century two partial and perilous tendencies, one intellectual and the other social, have more and more dominated research and action—the tendency to concentrate study upon fragments and details, and the tendency to make material things the standard of well-being—the teaching of our University leads us, if we yield ourselves to its full influence, to truer views. It leads us through the many parts to the vision of the whole: it leads us little by little along the way of sacrifice to the joy of consecration. The vision of the whole, the joy of consecration — to proclaim these is, I believe, our office as a University; and our opportunity lies in the restlessness, the vague efforts, the eager questionings, of the masses of men on whom the possession of power is already enforcing most solemnly the claims of responsibility.

The vision of the whole: no thoughtful student when he pauses to reflect can fail to notice the difference between the sum of the parts which he is able to distinguish in an object, a fact, a life, and the whole as he conceives it. He can abstract, isolate, treat as fixed, this element or that, but the whole transcends them all. Even in the course of his analysis he adds something from within; he interprets, harmonises, combines; and, when he has finished his process, he perceives that the whole has escaped him. The whole of which he is conscious is more than all that he has observed or can observe. The reflection is true of "all objects of all thought," and of all the several aspects of them. And it has a still larger application. No single object is a whole. We are obliged to limit in particular cases the data of which we take account. But in actual experience there is no such limitation. There cannot be an isolated atom, or an isolated thought, or an isolated man. We lift a pebble, and the effect reaches throughout the material world, so that a being with powers not different in kind from our own could trace it everywhere while time lasts. We are severally unintelligible apart from our social relations. At each moment the whole acts upon us, and our self reacts with the full measure of its force. It is needless to multiply illustrations of a truth which the many activities of our University press home to us. And the truth itself is no curious fancy: it is intensely practical, and we sorely need it.

The vision of the whole, to which the spirit of the University directs us, has a sobering and a sustaining power. The present and the popular are tyrannical, but the weight of their tyranny is lightened when they are placed, as they are placed here, in their proper connection with other times and other fashions. We look back over our own lives, and we understand in some measure the growth of nations and the growth of the race. We look back over the centuries, and we see that judgments once held universally have been set aside, not so much because they were ungrounded as because they were partial. Taught by this experience we welcome the corrections which fuller knowledge has brought to the opinions of our fathers, but we shrink from affirming that our own views are final.

In this way the vision of the whole brings to us a just impression of the vastness and complexity of the order in which we are set to work, of the necessity of patience, of the infinite consequences of action. It inspires self-respect with a devout awe, and strengthens self-control with generous humility. It brings the grace of modesty to the consciousness of large acquirements, and restrains the ardour of the strong by sympathetic tenderness. It emphasises the solemn mysteries of life. It checks the hasty conclusions of specialists. It points to time as the great revealer, and gives to unsolved difficulties something of a prophetic power. It ennobles the commonest duties. It furnishes the ground in which a calm and sure faith

finds a healthy growth. It shows to us the physical and the transitory as a sign, a sacrament, of the unseen and the eternal.

As we linger over the prospect and ponder its teaching, the vision of the whole brings us by a natural transition to discern the joy of consecration. The unity of things, seen as we are led to see it, discloses to us the necessity of service, and it discloses the object of service; and then it turns the necessity into a joy, and the service into a consecration. The sense of the debt which we owe to our fathers and our contemporaries, great beyond the possibility of repayment, stirs us to active gratitude. The very feeling of our own dependence enables us to realise that we too exercise on others an abiding influence. And no one who has once perceived as an inexorable fact that he must in his little life help or hinder the cause of righteousness can afterwards rest in contented indolence or in cultured quietism.

Thus our vision of the whole, the impressive enforcement of our personal responsibility, turns, as I said, the necessity of service into a joy, and at the same time it shows that our service is a Divine service, that our response to the silent claims of our position is a self-consecration. When we contemplate the great unity which we have dimly apprehended, and follow it with the whole force of our being, it assumes a fuller meaning. We interpret the idea not only intellectually, but morally. We find ourselves conscious of a reverence which no splendour

of phenomena in itself can create, and of a love which no majesty of law can call out. The phenomena, the law, are found to be but as the instruments through which we learn the action of a Power beyond, or rather as the words of a Friend who makes himself known to us through the darkness. So we learn two lessons at once: we learn that our least duty can become a ministry of affection, and we learn also that there is One to Whom we can thankfully render it in the creatures through whom He is pleased to make Himself known.

Under this aspect the knowledge which we seek assumes a new character. We seek to know—that is the spirit of a University—not that we may win gain, or pleasure, or fame, or power, or self-completeness, but that we may love with more intelligent devotion, and serve with more effective power. Knowledge is not a treasure to be stored, but a force to be used; not a possession, but a trust. The world is not a show spread out for the delight of the idle, but a scene of strenuous labour; life is not a drama provided for the amusement of unconcerned spectators, but a battle for right and truth, in which every man must prepare to take his part.

Such a view of the moral destiny of knowledge—the corollary of our vision of the whole, the spring of the joy of consecration — carries with it obligations which have not yet been recognised in their widest claims. The subjects and the methods of study demand, and, as I think, demand from the Universi-

ties, a comprehensive scrutiny which they have not received. It cannot be a matter of indifference for a boy or a man, what he learns or how he learns. Knowledge as knowledge falls very far short of being an end for man. It is not necessarily well with us if we are occupied and interested. The idlest curiosity may become an absorbing passion. It is well only when the discipline of youth and the chosen pursuits of riper years contribute to mould a character true and noble and just and pure. It is well only with a student, when, pausing in his work to count his gains and his losses, to review his failures, his toils, his aims, he can feel as he stands face to face with the Eternal, that, through help which he has sought and welcomed, he is growing into closer conformity with the highest which he has seen. It is well only with a University when, besides gathering knowledge and co-ordinating sciences, it trains men and inspires them with the enthusiasm of service. The intellectual is necessarily transitory: it belongs to our present state. "We know in part and we prophesy in part." "That which is in part shall be done away." But "love never faileth". "Quomodo erimus pulchri?" Augustine asks, and he replies: "Amando eum qui semper est pulcher. Quantum in te crescit amor tantum crescit pulchritudo, quia ipsa caritas est animæ pulchritudo."

> Life, with all it yields of joy and woe,
> And hope and fear, . . .
> Is just our chance o' the prize of learning love,
> How love might be, hath been indeed, and is.

Following such lines of thought we come to understand how that vision of the whole, that joy of consecration, which the large and liberal studies of our University disclose to us, find their consummation in our Christian faith. Some spiritual unity we are constrained to seek, some service we are constrained to welcome. And the name of our Lord Jesus Christ reveals a unity which all can comprehend, and it hallows every form of service. It justifies us in interpreting the world in terms of our own nature. It "touches morality with emotion," and it inspires weakness with strength. It binds men together as men. It lays open the spiritual foundation of things; it confirms their spiritual destiny. It takes account of the most grievous sorrows of life, and still enables us to "give thanks always for all things" as knowing that God Who dwelleth in light unapproachable is also our Father.

Here then we can see at last the full scope of our office, our office as a University, so to use the treasures of the past and of the present, our traditions, our resources, our powers, that we may master and spread this gospel of the fulness of life, that we may proclaim in Christ the vision of the whole and the joy of consecration. And need I dwell upon our opportunities? There is on many sides the rising tide of discontent with the conventional aims of society: there is the pathetic appeal of the desolate and the suffering which makes itself heard more clearly than in old times: there is the sadder spectacle of contented self-indul-

gence which pleads by its tragic apathy: there is the prevalence of the new learning which gives to the conceptions of dependence and growth a widespread currency: there is the imperious and just demand that faith should vindicate itself by its works: there is the eager cry for progress even when the goal of effort is left unmarked: there is the inevitable conviction that we must, as Englishmen and as men, suffer and rejoice together: there is the brightening hope that the answer to doubts which are unconscious confessions, and to wants which are inarticulate prayers, will come through life in some form which will strike the imagination and move the hearts of men: there is, to sum up all, the growing assurance, half-revealed and half-disguised by fantastic superstitions, that there is for us also a present revelation, that we stand before a speaking God, that a heavenly voice sounds in our ears to-day.

Such conditions of action, such opportunities, may well rouse every Christian to test once again the resources of his Creed: such conditions of action must disclose, to those for whom the ways of life are still open for choice, the possibilities of an apostolic mission. And to you, my younger friends, the lessons of the University and the energies of youth are given, as I think, that you may help to do a work for England, for Christendom, yes, for the world, which God, as it seems, has prepared for the latest age. The fire of enthusiasm spreads rapidly. Not long ago the proposal to found Christian Brotherhoods

among us would have seemed a vain fancy or an anachronism. Within a few months or weeks it has been welcomed as an assured fact. I rejoice that it has been welcomed even in a limited form. But I think that we want Brotherhoods of Christian citizens even more than Brotherhoods of clergy, "brothers and sisters of the common hope".[1] The power of a disciplined life is for laymen no less than for clerics. The multitudes need the direct example even more than the sacred lesson: the brother and the sister whom they can imitate even more than the teacher who cannot be one of themselves: the type of the family, which is the unit of humanity, even more than the beauty of the isolated saint.

It is one-and-twenty years to-day since, speaking to Harrow boys, I endeavoured to mark some characteristics of such a Christian fellowship as might meet the needs of our own age, a fellowship not moulded on any ancient pattern, but quickened by the One Spirit which under different conditions blessed for transitory service the devotion of Antony, and Benedict, and Francis, and Ignatius. The idea has become familiar in the time that has passed since, and it is, I believe, mature for accomplishment. Such a fellowship—may I dare to speak of it as already taking shape?—will accept the conditions of common life not as final, but as the starting-point of labour. It will embrace every human energy, and use as a

[1] See *Social Aspects of Christianity*, p. 149.

Divine endowment every opportunity. It will appeal to all men as children of one Father. It will openly show by voluntary abdication of costly indulgences that all that is most precious for man is independent of personal wealth. It will boldly confess, not in words but in deeds, that all its strength and joy flow from Faith in the Living Christ.

Such a fellowship, simple, rational, comprehensive, spiritual, is no impossible dream. It has already been realised under circumstances less favourable than our own by Franciscans, by Moravians, by Quakers. It embodies the vision of the whole. It concentrates the joy of consecration. It answers to many of the aspirations of youth.

Once and again small groups of men in our Universities have changed the current of religious thought. It may be that even now God is waiting to do through them a greater work, and bring through some fresh Brotherhood of the common hope a gospel to the poor, a gospel to the poor in means, and to the poor in mind, and to the poor in heart. To welcome such a charge is the best return which a later generation can make to the benefactors whom it rejoices to honour. The children of the prophets are not the men who garnish their sepulchres, but those who continue their ministry.

It may be so: a University is the home and school of hope. It makes great thoughts natural and great enterprises easy. For the young all things are still possible. In any case let us all learn on this solemn

day of Commemoration to realise the vision of the whole, to claim the joy of consecration, to regard our faith in the light of the long history which it is here our duty to study through its august and varied course, and of the many sciences which are here seen to contribute to bring it near to us in all the phenomena of life. So, and so only, shall we be made able to "give thanks always for all things, in the name of our Lord Jesus Christ, to God even the Father".

Yes, "in the name of the Lord Jesus Christ," for there can be no stable peace among men or nations, no abiding righteousness, no universal joy, till we confess in life the spiritual foundation and the spiritual destiny of the world; and that beginning, that end is Christ, "in Whom all things consist," and "unto Whom all things have been created".

Earth in itself is sad, and the shadows deepen as the day draws to its close, but it can receive and reflect the glory of heaven, and in that glory there is a promise of God which cannot fail.

A few weeks ago I was looking up an Alpine valley. A thick grey mist hung over the mountain range which closed it in. Suddenly the veil was opened by two broad rifts. Through one was seen an expanse of rock and glacier, dreary and cold and dark. Through the other rose from the snow against the depths of the blue sky two bare peaks, glowing with the splendour of sunset, witnesses and heralds, as it were, of an unseen source of life.

The parable can never be forgotten. Earth in itself

is sad, but it can receive and reflect the glory of heaven.

It is no abrupt transition to pass from these far-reaching thoughts to plead for the fulfilment of a simple duty. Here also the whole enters into the part: and when I ask your alms for the Barnwell and Chesterton Clergy Fund, I offer you a test of the reality of your faith in the larger spiritual life to which we have for a few moments lifted our eyes. The Fund is raised to assist in providing additional Clergy to minister in the suburbs of Cambridge which are largely occupied by College servants. There are no permanent endowments adequate for this purpose. The need therefore must be met by voluntary gifts; and at the present time the need is exceptionally urgent. For most of you, this annual collection is the only opportunity for furthering the work. If then you value what the University has given you, if you feel the bond which unites you to those among whom you move, you will seek to prove your fellowship: you will give, in order to bring to others what you have learnt, not some fragment of your superfluity, but that which represents a personal sacrifice; and, as you do so, if you enter into the meaning of the act, you will find the vision of the whole a little clearer, and know something more of the joy of consecration.

II. *By the* Ven. J. M. Wilson, *Vicar of Rochdale, and Archdeacon of Manchester; on November* 15, 1891.

THE GOSPEL OF THE SONS OF GOD.

"The earnest expectation of the creature waiteth for the manifestation of the Sons of God."—*Rom.* viii. 19.

HOW many young men are there in this church that can attach any clear meaning to these words? To me certainly they were a sealed mystery till a few years ago, and now they form for me the very centre-point of Christian philosophy. I do not say that they form the centre-point of Christ's ethical teaching and revelation; for that I should look elsewhere. But I am very sure that many of us cannot accept Christ's ethical teaching and revelation in all its breadth and depth, and with its full authority, unless we have some sort of philosophy as well. We can take His ethical teaching, admire His example, reverence Him as a teacher, and call Him our "Master," but when it comes to defining His revelation, to thinking of His relation to God, to knowing Him as a Saviour, and trying to understand how He saves us, then we begin to feel that we must know more, we must have some consistent framework of general notions, in fact, some sort of philosophy, into which these great teachings fit.

Will you try and patiently listen to me while I tell you what is the very essence of my religious philosophy, the fundamental framework of faith, which St. Paul as it seems to me did verily grasp, and into which all his thoughts of Christ fitted? I know that young men want something of this kind if it can be made intelligible, but I know also how little can be done by a single sermon. It is a part, and a valuable part, of the study of theology.

You may easily miss this philosophy in reading St. Paul, because it is expressed in unfamiliar phrases; but there it is, as strong as ever, and as fit and necessary for our days and our wider range of knowledge, as it was for his. And do not be afraid of the word philosophy. I am not going to be unintelligible. I am not a philosopher.

St. Paul regards what is called the *creature*, by which he means everything that is created, as an expression of God. As we should now-a-days put it, from the molecular forces in the dust out of which meteors and stars have grown, to the dawn of life, and from thence through the whole realm of vegetable and animal life, up to man, all is an expression of that unknown spiritual force behind all things which we call God. In the rest of creation that force is still unself-conscious, but in us it has begun to be self-conscious: we can think, can reason, can judge as to right and wrong; our thought, intelligence, reason, is an expression, and the highest expression that we can see, of God. This may be

thought Pantheistic, but is it not also Pauline? So what St. Paul meant in the text was this, that all nature, animate and inanimate, was eagerly waiting for its final development, waiting for the manifestation, the complete appearance, of the sons of God. He sees that evolution, and he sees its goal. This is in brief his philosophy of the world. All nature is some sort of expression of God; man is the highest normal expression, Christ was the perfect expression, the very nature of God, so far as could be shown in human limitations and seen by us, being expressed in Him; and all nature, like some one sentient being, seemed to him to be longing, even groaning, for the complete expression of the highest, when the kingdom of God shall come on earth, and all shall be Christlike. All nature is yearning, he tells us, for the perfect manifestation of the sons of God.

That, I say, seems to be St. Paul's general philosophy of the universe, if I may use so large an expression. It is for students of philosophy—and again I say that I am not one—to tell us how far this great conception did or not anticipate the master thought of Hegel and Green and Caird. I know that it is a philosophy which satisfies me, and, moreover, that it gives me what seems to be the very essence of Christ's revelation, and to be entirely in harmony with all that I know of the science and the best philosophy of our age. It seems to me to be final and indisputable.

I say it is of the very essence of Christ's revelation.

For if you put aside the ethical teaching of Christ—which cannot be called a distinctive revelation, however beautiful and profound it is, since so much of it was anticipated by other teachers—and if you ask yourself what was the philosophical centre of His teaching, you will, I think, answer, it is that men have a right to call God their Father; that they are His sons, all of them without distinction, Jew or Gentile, Samaritan or publican, saint or sinner; all alike claim God as their Father; all are His children; all bear His likeness; disfigured, concealed, it may be; but still His likeness. And therefore it is always possible to rouse men to the sense of this sonship; to evoke the God in the man; to regenerate; to raise from any depths. In His eyes, it seems to me as I read the Gospels, all the poor wandering sheep are God's children, and are loved by the Father with an unspeakable and unceasing love. We are like princes in disguise, who have lost all trace of their noble birth, living in slums instead of a palace, and He comes to tell us what we truly are. The manifestation of the Divine in man varies indeed over a wide range: it is more conscious in some than in others; but it is there in all. Throw this into philosophical language, and what is it but saying that man is the self-conscious and inchoate expression of the Divine which is present in an unconscious state, "interfused," as Wordsworth says, in all nature? When I think philosophically, I put it thus; but the way in which it goes to my heart, and affects my conduct, is the thought that we are the sons of God: with

some faint likeness to Him never lost, and that, gifted as we are with reason, conscience, aspiration, we can become more like Him, and consciously, of set purpose, co-operate with Him, and work out His will.

How powerful that thought is I cannot express. It seems to me the root of all effort, and quite literally the one hope of society. The best in me or in others, from day to day, the highest aim I can see, is to me, verily, the revelation of God ; and by working for it, thus I am working for God. Every successive effort clears my mental sight ; the highest in me becomes higher ; the imperfect conception of God's will becomes less imperfect ; the power of vision is increased, and with it the glory and the beauty of the ideal that we see ; each reacts on the other : and so we become more and more truly the sons of God. All nature has evolved itself, as we seem obliged to think, unconsciously. Consciousness, some philosopher has said, is not yet born in stones, sleeps in plants, dreams in animals, wakes in man. We cannot think of crystals, or plants, or animals, consciously guiding the results of evolution. But now that in us, in the human race, nature has become conscious, now that we can form the conception of God as our Father, and can see Christ as the ultimate purpose of God's creation, our evolution is not unconscious—it becomes the joy, the one supreme aim in life, to make that evolution of ourselves and our surroundings conscious, and directed towards the Highest. There is ever an

ideal before us, while the absolute ideal, which no man hath seen or can see, is He Whom we call God.

The history of the effect of Christ's teaching on the world, the tendencies of philosophy, the needs of our own hearts, seem to me explained by the one great thought that Jesus Christ came as the true Son of God, the perfect Man, to show us as much of that ideal—that absolute ideal—God, as was possible to express in human form, and for human eyes to see and hearts to feel. To think of Christ as the first-born Son of God, the revelation of the Father, the proof of our sonship, the ideal of humanity, is to give Him an intense reality, a power over one's life. Here is the central thought of Christ's revelation : "Beloved, even now are we the sons of God, and it doth not yet appear what we shall be." It is the Beatific Vision of the world.

Does some thoughtful heart suggest that there lurks in all this the deep fallacy of taking an ideal for a reality? For what, it may be said, are you really urging? You are saying that the aspirations, the longings, the ideals, the visions, we may call them, of men, have behind them an objective reality, God. You pass over a vast and unbridged chasm, apparently without knowing it. True that we are self-conscious, that we do know right from wrong, that we have inborn in us this ever-growing aspiration after truth, and perfection, and love ; that there is in all men this higher nature, which we cannot believe arises out of mere molecular action of brain. But how vast the

step from this to speaking of God, and of ourselves as His children! It is to assume that a dream implies a realisation, an ideal implies an actual.

No: this is not a just way of putting what you mean. There is of course a scepticism which refuses to believe anything. Bishop Berkeley, I believe—I know nothing about it—proved that we have no evidence whatever that matter exists; and I am told, and I can understand, that Dr. Johnson's answer, by kicking a stone, is no answer at all. It is not possible to prove that anything exists. We have sensations, and that is all. But it is a satisfactory working hypothesis that matter does exist, and nobody really doubts it, whatever the refinements of scepticism may prove.

Our senses tell us, and we trust them, that matter exists: and in the same way our reason tells us, and we trust it, that reason exists, and that it is like our own.

The very existence of science, when one comes to reflect—man's power to investigate the laws of nature—is as clear a proof as the case admits, that a Mind, of which our mind is a part, fashioned the universe. Now, the chasm over which we pass from our powers of sensation and reasoning to something outside them, is no greater when we say that our moral faculties demand the existence of a reality corresponding to them. If the world is related to our sensations and our intelligence, as we admit it is, it must be also related to our moral power. Indeed to me, whenever

I think of it, the necessity is even stronger. The moral law is something still more plainly outside me.

Just, then, as I do believe, and as you do believe, that these stones and seats exist, in spite of Bishop Berkeley; and as you believe in the reason that orders the universe; so I do believe, and you do believe, on just the same evidence, that the moral ideal does exist —not as an imagination which would account for nothing, but as God the Father of our Spirits. From what we see and feel and know we rise to this final conclusion. And then we see the power of the revelation of Christ. Instead of an ideal, being the abstract conclusion reached by a few philosophers, He made it a visible fact patent to the world; He removed the veil, so far as it could be removed, from the face of God. He revealed the supernatural in the form of the natural.

When you once accept this faith, which harmonises the needs of head and heart, as it seems to me, and live your life in the thought which Christ expressed by saying that you are the child of God, with Divine powers in you, with God's likeness stamped on you; when you believe that you are part of His self-expression in nature, gifted with the marvellous power of conscious co-operation with Him, then I think all else falls into its place.

You will have a true religion, not a morality only. For religion rests on the belief that we have not merely to find out and do what is best at the time; but on the belief that there really is, and shall be, and must

be, the perfection at which we aim. The real spring of human effort, the very spring of faith, is the conviction that, whatever the appearance may be, we are contending for a really existing right, for a real kingdom of God.

To go back to St. Paul, we see that he regards all nature as one vast unity, a great manifestation of God, and that he longs earnestly for the full manifestation of the sons of God. Contemplate the great chain; down it stretches link by link, from the saintliest and best on earth, through the lowest savages, down to animals and plants, and the formless kinds of life, down to the inorganic and mysterious forces, of the action of which we can form no conception at all; the unvarying automatic action of gravitation, bridging the space from sun to earth a million times faster than light; the unvarying laws of chemistry. Contemplate this, and then look at man, and what does the sight suggest? Shall we regard man as "the cunningest of all nature's clocks," and say "what a piece of mechanism is man"? Shall we level down, or shall we level up? And here faith and reason, as it seems to me, agree absolutely, that we cannot explain the highest by the lowest, but that we can explain the lowest by the highest; that nature and ourselves are intelligible when we regard all as an expression, still imperfect and inchoate, of God's will and purpose and nature, intelligible in no other way. And then, when we look at Christ, when we see in Him an ideal, no mere product of His circumstances, but transcending disciples

and followers and His Church by an immeasurable distance, then we see the chain reaching upwards till it is lost in the blaze of the throne of God. We see ourselves linked to Him by a common humanity, and we see Him as the Son of God; and therefore we have to regard even our poor weak selves as the sons of God; and the thought is mighty enough to redeem and restore a world.

Christ sought to establish a society in which this should be the supreme article of their faith. This was the Gospel which the disciples were to go into all the world and preach to every creature. It was this faith that did actually inspire and regenerate them, and it is this faith which will inspire and regenerate us, and may yet make a universal religion, the religion of Jesus Christ, the religion of the kingdom of heaven on earth. This is the sublime thought of the Fatherhood of God; it carries with it the brotherhood of man; it carries with it the idea of the Catholic Church; the assembly of those who, filled with this thought, labour for its practical realisation by awakening in the unconscious the sense of their Divine possibilities.

To believe in this is to believe in very truth all the articles of the Christian faith in a sense far deeper than is possible to those who do not so grasp the central principle. The eternal life is a corollary to such a faith. The resurrection of Christ, His continued life, is a necessity. The forgiveness of sins, the getting rid of this slavery to the lower, comes with the

expansion of the higher in us, the realisation that we are the sons of God. The atonement is the bringing us back, as the prodigal son was brought back, to the love of our Father Whom we had lost sight of. The Old Testament is the record of the gradual approximation to this thought of Sonship ; the New Testament is the tale of Christ's showing to the world what it really was, and of how it affected His immediate followers ; the history of the Christian Church is the history of how this thought blended with Jewish preconceptions, and Greek metaphysics, and Roman imperialism, and all the myriad motives of men ; the history of how this thought, never lost, though often buried, emerges again and again, always to throw fresh life into human development. To believe that we are the sons of God is the one inspiring faith which is powerful enough to mould the coming age, and make it truly a step towards the kingdom of God.

Once more. It has in it the power to restrain and sweeten that struggle for existence which seems the one condition of progress, and which when unrestrained is so cruel. It may transform our modern industrial life into a Paradise. This is what St. Paul meant by saying "our citizenship is in heaven". He looked round —so do we—and he saw the spirit of the world, which we cannot escape, degrading his dear Philippian Church—he saw the real enemies of the Cross of Christ, the self-indulgent but self-satisfied Christians, whose God was their belly and whose liberty was licence, and he saw that no power on earth, no argu-

ment, no hope, no fear, can stir men, but the consciousness of a more splendid birthright and destiny. You, he said, are Roman citizens, proud of your great name; but you are also the citizens of this ideal empire of which Christ is Emperor; you are the sons of God.

It was this thought that made the Puritan soldiers of Cromwell irresistible. Their opponents served an earthly king; they served God; of them it might truly be said that their citizenship was in heaven; they were "nobles," as I think Macaulay says, "by right of an earlier creation, and priests by the imposition of a mightier hand".

It is a similar thought at this day that gives Englishmen, as it used to give Romans, the dominance of a ruling race. "What will they say in England?" has nerved Englishmen, and will go on nerving Englishmen, to deeds of daring and to heroism of endurance. It will enable you, if duty calls, to face death without fear. It makes you feel the whole strength of the nation of which you are a member.

So it is the very same thought, far greater, far more inspiring, when you once realise that you, with your powers of mind and soul, with the conscience and instinct of duty, are truly sons of God, members of that dominant race, whose duty it is, and whose glory, to fight with all evils on earth, in every form, and transform this world into the kingdom of God. You have the voice of God in your hearts, every one of you: only listen to that voice: obey it; give it your loyalty and your love.

You men of Cambridge, what power there is among you! If you, rooted and grounded in this faith and hope, you of one academic generation only, were to go forth into England and the world, fired with this Gospel of the Sons of God, unwavering in your faith in the destiny and possibility of man, you might work a reformation, such that, in years to come, Cambridge should look back on this as one of its greatest ages; as another justification of her proud motto, her open Bible and the words ever verified and to be verified yet again: "*Hinc lucem et pocula sacra*".

Only be strong and very courageous. Hold fast the centre of the faith. Many things are falling away, of which the use was only temporary. But this faith in God's Fatherhood, this sacred brotherhood of men, this knitting together of the Church as the body of those who realise their Sonship, this shall never fall. When shall the manifestation of the Sons of God take place? Shall it not be, to some extent, even in us?

III.

By the Ven. F. W. FARRAR, *Archdeacon of Westminster; on November* 2, 1890, *at the Annual Commemoration of Benefactors.*

"WHATSOEVER THINGS ARE HONOURABLE."

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged."—*Is.* li. 1.

I FEEL the honour and the responsibility of being appointed to address you as the Lady Margaret Preacher, on this day of the Commemoration of Benefactors; and, though I may well be humbled to think how many wiser and worthier than myself have spoken before the University on these occasions during nearly four centuries,[1] I will endeavour to deal, simply and directly, with some of the thoughts which this day and this audience suggest.

1. A classic Cambridge poet, alluding to the Founders of our Colleges, speaks of—

> Great Edward, with the lilies on his brow
> From haughty Gallia torn,
> And sad Chatillon on her bridal morn
> That wept her bleeding love, and princely Clare,
> And Anjou's heroine, and the paler rose,

[1] The Lady Margaret Preachership was founded in 1503, and the Preacher was yearly to preach two sermons at St. Paul's Cross, or at St. Margaret's, Westminster. See Cooper's *Annals of Cambridge*, vol. . p. 273.

> The rival of her crown and of her woes,
> And either Henry there,
> The murder'd saint, and the majestic lord,
> That broke the bonds of Rome.

Our Founders and minor Benefactors were very various. Among them were the princes and princesses who founded St. John's, and King's, and Queens', and Trinity College; the noble ladies who founded Clare, and Pembroke, and Sidney Sussex; the ecclesiastics and private gentlemen who founded Peterhouse, and Trinity Hall, and Caius. Though no Cambridge College was founded by a canonised saint, yet at King's College as at Eton—

> Grateful Science still adores
> Her Henry's holy Shade.

That saintly king, in choosing arms for his College, designed, by the azure colour of the field, to denote the perpetuity of his Foundation; by the three roses argent, his hope that the College might bring forth the choicest flowers; and by the chief, containing portions of the arms of France and England, "to impart something of royal nobility, which might declare the work to be truly regal and renowned". And in the Lady Margaret, who founded this Preachership, we find an example of the noblest womanhood. She lies in Westminster Abbey, in her nun's dress, with her worn face, this descendant of the thrones of France and England, this kinswoman of thirty kings and queens. Bishop Fisher, in his funeral sermon, said that "every one who knew her loved her, and everything she said or did became her". She told

the warring monarchs of Europe that, if they would give up their quarrels and join in a Holy Crusade, she would accompany them as their meanest attendant. And what an example have these our Benefactors set to the world of the consecration of wealth to the cause of God, and the service of humanity! They might have devoted their riches to private aggrandisement, and have died useless and forgotten. Better counselled in their munificence, they held that it was a deed more worthy their high vocation, to leave of their earthly goods for the promotion of sound learning and religious education. Could they have carried aught away with them? "Are there pockets in men's shrouds?" Is it no high reward for the right use of riches, that the Lady Margaret should have "founded two societies—St. John's and Christ's Colleges—which, after having graced the University for more than three centuries, with many a distinguished name, are still contributing with undiminished efficacy to its reputation, adornment, and usefulness"? May we not, then, claim some of our Founders, even those uncanonised, as being among those "nameless saints," in whom is the "healing of the world"?

2. When we consider this fair crown of Colleges which encircles our University, if we notice the different position of their founders, we are still more struck by the diversity of the religious opinions which marks their rise. Some of them, like Jesus College, and Corpus Christi, and Trinity Hall, were of Monastic origin; others sprang from the Reformation; one at

least — Emmanuel College — was closely connected with Puritanism. Antagonistic in their sources, how are they united in their results! Does not the fact teach us that, in things human, there is no finality? The words "for ever" are mighty words, but they are vain and presumptuous, and they are not for man to use. "Those who trust in the words 'for ever,'" said a good Lord Chancellor,[1] "and forbear, from timid superstition, from marching on, will find that there are two other words even more sad—'too late'." The notion of infallibility about things whereon Christians disagree is no more than an enchanting egotism. It is childish for us to claim that Divine prerogative. Nor are ages any more infallible than individuals. How many of the wisest of our sons have pointed the lesson! They have taught us, as the great Bishop Butler so assiduously taught, that all things in the choir of heaven and the furniture of earth are proofs of human ignorance; that what we know is little, what we are ignorant of is immense.

Hence, *non progredi est regredi.* Except where there is death there must be growth; except where there is torpor there must be progress; except where there is stagnancy there must be storms. "Truth," says our wise poet, "is compared in Scripture to a fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition." Changelessness in human affairs means

[1] Lord Hatherley.

nothing better than a mouldering apathy. The Cambridge man who does not learn at least tolerance for opinions can hardly have looked thoughtfully at "the rock whence he was hewn, and the hole of the pit whence he was digged". What are opinions in comparison with action? Opinions vary from age to age and from man to man; conduct, character, holiness, these are infinite in their value, eternal in their permanence.

Does not one of the wisest and most eloquent of the Fathers say πρᾶξις ἐπίβασις θεωρίας?[1] Did not the great modern religious reformer say: "How far is love, even with many wrong opinions, to be preferred before truth itself without love?"[2] "Whatever is right, whatever is wrong, in this perplexing world, we must be right in doing justly, in loving mercy, in walking humbly with our God; in denying our wills, in ruling our tongues, in softening and sweetening our tempers in mortifying our lusts, in learning patience, meekness purity, forgiveness of injuries, and continuance in well-doing."[3]

i. Let us learn, then, from the noble and holy deeds of men whose opinions were antagonistic and very fallible. Are we, for instance, to blacken and denounce the Monasticism which bequeathed to us some of our great foundations? It had its defects, its errors, its degeneracies; but was it not a nursing mother of saints of God? Dominated still by the thoughts of

[1] Gregory of Nazianzus. [2] John Wesley. [3] Dean Stanley.

All Saints' Day, may we not ask who were St. Augustine, St. Jerome, St. Benedict, St. Edmund of Canterbury, St. Bernard, St. Francis of Assisi, St. Bonaventura, St. Thomas Aquinas, St. Hugh of Avalon, St. Thomas à Kempis, Savonarola, Fra Beato Angelico de Fiésole? Were not all these monks or friars?

From whence went forth St. Patrick, St. Columba, St. Columbanus, St. Augustine of Canterbury, St. Boniface, St. Ansgar, to convert Ireland, Scotland, France, England, Germany, Denmark? Was it not from monasteries?

Who gave us Westminster Abbey, and the Cathedrals of Canterbury, Ely, Gloucester, Peterborough, Norwich, Durham, Winchester? Were they not Benedictine monks? Must we not admit with the great Leibnitz that "he who is ignorant of, or despises, their services has only a narrow and vulgar idea of virtue, and stupidly believes that he has fulfilled all his duties towards God by some habitual practices accomplished with that coldness which excludes zeal and love"?

ii. But because we are thus prepared to do justice to the purer elements of Monasticism, must we therefore join in the disloyal provincialism which in a Reformed Church considers it a fine thing to denounce the Reformation? Is it nothing that, here at Cambridge, the Reformation gave us the royal and religious foundation of Trinity College? Was not the England of the Reformation the England of the New Learning, the England of a more splendid individuality, of a

larger freedom, of a richer life? the England of Queen Elizabeth, and of the defeat of the Invincible Armada? the England of Spenser, and Shakespeare, and Raleigh, and Hooker, and Bacon? the England, above all, of the open Bible, when "the sweet odour of the returning Gospel embathed men's souls in the fragrancy of Heaven"? Charity may make us shrink in these days from characterising Romish errors as "blasphemous fables and dangerous deceits"; or from speaking, as in the Royal Charter of Trinity College, of "the nefarious and enormous abuses of the Roman Papacy"; yet we may surely say, as in our Convocation Prayer, that "ad amussim sanctae Reformationis nostrae, errores, corruptelas, et superstitiones olim hic grassantes, Tyrannidemque Papalem merito et serio repudiavimus:—" and all surely, even Romanists, must see in the Reformation a great and a blessed movement for the purification of the Roman Church itself, as well as an epoch in the Divine education of the world.

iii. Nor need we less rejoice that Puritanism had its share in completing the circle of our foundations. Cambridge will teach us to rise to truer conceptions of history than are to be found in the shallow and worldly scorn which is heaped so often on the Puritans. Among other immortal contributions to the life, the thought, the manners, the morals of England, did not Puritanism give us its high sense of self-respect; its energy of noble individualism; its conviction of the indefeasible religious privileges of man as man;

its faith in man's immediate, independent, unimpeded access to God? Did it not give us its potent allegory in the *Pilgrim's Progress;* its pathetic appeal in Baxter's *Saints' Rest;* its glorious epic in Milton's *Paradise Lost?* Did it not furnish in such men as Colonel Hutchinson, of Peterhouse, its type of the perfect gentleman, and the humble Christian? Did it not give to Modern History its passion for liberty; its sense that "Mankind has a nobler destiny than to be made the footstool of a few families";[1] its Pilgrim Fathers, its New England of the Western world? Is it not significant, that each phase of change has its own mighty exponent, as though to show us the fundamental majesty of religion under various aspects:—Dante, the supreme poet of Catholicism; Shakespeare, giving voice to the Renascence and to some of the deepest aspects of Reformation truth; Milton, the God-gifted organ-voice of England to be the proud and virginal representative of the loftiest Puritanism?

Our opinions are not infallible. They change and must change. Nor is it only religious opinion which has changed. The system of University education has changed fundamentally from century to century. It marked an epoch—the epoch of *falling* scholasticism—when Roger Bacon said of the education of his day: "Languet et asininat circum male intellecta"; and of *fallen* scholasticism, when Commissioner Leighton saw a Buckinghamshire gentleman picking up the

[1] Kossuth.

scattered leaves of folios of Duns Scotus in the quadrangle of New College, Oxford, to make "sewells and blawnshers" to keep his deer within the woods. It marked an epoch—the epoch of dawning science—when in 1620 Francis Bacon presented his *Novum Organum* to Trinity College. It marked an epoch—the epoch of the new learning—when between 1511 and 1514 Erasmus was living ill at ease in his rooms at Queens' College. The names of Bentley and Porson, of Ray and Harvey, of Newton and Cotes, mark epochs of classical, scientific and mathematical training and advance. The change in the *form* of religion—never in its essential and eternal foundations—has been no less marked, and teaches us the lessons of tolerance and humility. "Wisdom," says one of our later Cambridge historians, "may indeed pitch her camp at night, but she ever moves onward with the dawn. The theories formulated in one generation become the traditions of the next, and it may be the obsolete prejudices of the third. They are often voluntarily abandoned, not necessarily as altogether erroneous, but because superseded by more adequate conceptions of the truth." Must we not say here—as the poet says at Westminster Abbey—

> Here, where the fretted aisles prolong
> The distant notes of holy song,
> As if some angel spoke again
> "All peace on earth, good will to men,"
> If ever, from an English heart,
> O here let prejudice depart!

3. But the lesson of a wise and noble tolerance in

judging of opinions is closely connected with the duty of loving sympathy for men. To create gaps and chasms in history, which separate us from this or that age of our fathers by the discontinuity of fierce aversions, is even a smaller evil than the almost universal lack of charity in speaking or thinking of men. Cambridge too, like Westminster Abbey, should be "a great temple of silence and reconciliation, where the discords of twenty generations lie buried". Let us dwell on the greatness and goodness of "famous men, and the fathers who begat us," rather than on their differences, and human frailties, and mutual persecutions, and all their "glimmerings and decays". Of all tempers that exist among mankind, surely the vilest, and the most serpentine, is that which delights in criticism and depreciation. If sensuality belongs to the beast within us, malice and envy and lies belong to the demons. To revel in "the loathsome and lying spirit of defamation, which studies man only in the skeleton, and nature only in ashes," may be the glory of the worldling, but it is the infamy of the Christian. Here, in the quiet light of history, we may read that many who, in their lifetime, hated and denounced each other, who embittered each other's brief, sad lives, and would even have burnt one another, were yet the common servants of one dear Lord. "The meek, the just, the pious, the devout," said William Penn, "are all of one religion." How bitter have been the mutual animosities of schools, and parties, and rival churches! Yet here surely

we may honour, and reverence, and love, alike such Romanists as Fisher and Morton; and such Protestants as Ridley and Latimer; and such Anglicans as Andrewes and Cosin; and such Latitudinarians as Whichcote and Tillotson. May we not see in them all the beauty of holiness, and pray God that He would make us mindful to follow their good examples? How fully may they have learnt beyond these noises—

> That all their earthly creed was not correct,
> That God is not the leader of a sect!

Once in the French wars, an English frigate meeting another, each mistook the other for a French man-of-war. They fought with each other furiously, they injured each other desperately, in the darkness. Day dawned, and lo! with salutes and bitter weeping, amid the dead and the dying and the shattered *débris* of the fight, each recognised the English flag flying over the other, and found that they had been injuring their common country, slaying and shattering their friends and brethren. Ah! let us not make the same mistake in the twilight of our earthly opinions.

When we are tempted to shoot out our arrows, even bitter words, against those who differ from us, let us remember how we must weep and blush for such base and ignorant railing when we see them, shining in the light of their Saviour's presence, God's chosen saints before His throne!

4. And surely it is one of our high privileges here, that, in this place, the great and the good seem to us

not only as leaders far above us, but also as brethren and familiar friends. Our loftier brethren they are, yet one with us in blood. Our homes are their homes; we live in their rooms, read the same books which have been in their hands, look out with them on the same moonlit courts at night. "Our walks have been conscious of their soliloquies, our hearths have been consecrated by their presence." We are drawn to them here by closer links of human sympathy. We mingle with the sweet company of the poets, not as they sat with their garlands and singing robes about them, but in the familiar kindliness of daily life. We sit with Cowley by the river side, in the gardens of Trinity, and see George Herbert, not yet disillusioned of the world, brightening its courts with his gracious look. We are with Crashaw at Peterhouse, or Gray at Pembroke, or Wordsworth at St. John's; and at Jesus College we see Coleridge in the splendour of his young genius, "life's fiery pillar moving before him, the dark side not yet turned". We think of the many pure and beautiful friendships here begun. We think of Francis Bacon unfolding to Lancelot Andrewes the germs of his *Instauratio Magna;* of John Pearson mourning for young Edward King, and laying his poetic flower side by side with the immortal wreath of John Milton—

> Upon the laureat hearse where Lycid lies;

of that unknown friend who, entering the bedroom of William Paley, bluntly denounced him as a fool for his frivolity and idleness, and nerved him for the high

effort which saved him for the Church and for the world. Surely you, whose privilege it is in life's happiest morning, before the gathering of those clouds which darken for so many its sombre close, must sometimes think of your predecessors in these courts which they hallowed by pure and noble lives—of Jeremy Taylor, as Bishop Rust describes him "in his pure youth, with his florid and youthful beauty, and sweet and pleasant air, like some young angel newly descended from the visions of glory"; of John Ray, "sicut alter Salomo cui forsan unico secundus"; of Isaac Newton, who, as men said, had the whitest soul they had ever known? Must not these also be counted among Cambridge benefactors? Do we not pay our finest honours to the dead when we follow all that was good in them? Does not that youth best show his gratitude to those who have helped him in the past, who in pureness and kindness strives to hand on to the future the burning torch of knowledge and of holy life?

5. May I for a brief moment speak of one or two such Cambridge men?

i. Beside the western door of Westminster Abbey is a little-noticed slab of marble, to a youth of twenty-one, who died a poor curate at Hoole, and yet who in so short a life had detected the long inequality in the mean motions of Jupiter and Saturn, discovered the orbit of the moon to be an ellipse, determined the motion of the lunar apse, suggested the physical law of its revolutions, and predicted from his own

observations the transit of Venus, which he witnessed with a friend on November 24, 1639.[1] He observed it in one of the intervals between three full Sunday services. Not for a moment did he neglect his humble parish duties for his high philosophical researches. Putting in the fore-front the simple Services for rustics in the poor country church, and far below them the discoveries which were to immortalise his youthful name, he wrote in his journal that he could not complete his observations "ad majora avocatus quae ob haec parerga negligi non decuit". Could there be a nobler example of "high humility"? Did he not enjoy the beatitude of the poor in spirit—this Cambridge boy-clergyman and boy-philosopher, to whom that modest tablet was not erected till two hundred years after his death, but who died the year before Newton's birth, or might have rivalled great Newton's ethereal self?

ii. Once more, think of Milton at Christ's College, as Wordsworth describes him—

> I seem to see him here,
> Familiarly, and in his scholar's dress,
> Bounding before me yet a stripling youth;
> A boy, no better, with his rosy cheeks
> Angelical, keen eye, courageous look,
> And conscious step of purity and pride.

Has he not left to all English youth for ever, the highest example of stainless chastity, of honest haughtiness and self-esteem, of the pious and just reverence

[1] Epitaph of Jeremiah Horrocks in Westminster Abbey.

which a man ought to have for his own person? What high teaching should be more precious to the youth of Cambridge than that "he who would be a true poet ought himself to be a true poem"? that "every free and gentle spirit ought to be born a knight"; that "the glorious privileges of sanctification and adoption make him more sacred than any dedicated altar"; that "he that holds himself in reverence and due esteem, both for the dignity of God's image upon him, and for the price of his redemption which he thinks is visibly marked upon his forehead, thinks himself both a fit person to do the noblest and godliest deeds, and much better worth than to deject and defile with such a debasement and such a pollution, as sin is, himself so highly ransomed and ennobled to a new friendship and filial relation with God";—that

> Virtue could see to do what virtue would
> By her own radiant light, though sun and moon
> Were in the flat sea sunk?

iii. Time would fail me, were I to attempt to speak of many more;—of Isaac Barrow "gazing here on the bright countenance of truth, in the mild and dewy air of delightful studies"; of William Pitt learning here from Thucydides and Demosthenes the lessons which enabled him to stand so proudly at the helm of England when she was labouring in the crimson waves of war; of William Wilberforce and Thomas Clarkson, the liberators of the slave; of Henry Kirke White the student poet, and Henry Martyn the fervent missionary, the glory of St. John's. And the long line has

not failed. I might, among many others, speak of him whom this year took from the Church which his labours had strengthened and adorned; that great Bishop of Durham, (followed, thank God, by no less great a Cambridge successor), so strong and gentle, so calm and wise, so learned and generous, whose steady lamp, when I was an undergraduate, I used to see burning in his window, night after night, far on into the small hours, while he was patiently accumulating those vast stores of learning which were to enrich his age, and while, in a youth of noble aims, he was entering upon that path of the just which is as the shining light, which shineth more and more unto the perfect day.

6. To be among those who were so great, is a glory of the fewest; but the very humblest of us, and the most commonplace, may have the higher glory of the good. If yesterday was All Saints' Day, to-day is the day of All Souls'. The most ordinary youth, who faithfully sets before him this high ideal, may be, in his generation, though utterly unknown, a benefactor to his College hardly less worthy than those benefactors whom we commemorate to-day.

7. I am bidden to ask your generous gifts to-day for the Barnwell and Chesterton Clergy Fund, in which the late Bishop of Durham took so keen an interest. If any words which I have said to you have touched but one resonant chord in your hearts, I need not pause to urge on you so clear a claim as that of a charity needed to support the struggling churches of Cambridge. You will fulfil the lower duties if I can stir

you to the larger aims. And, though I fear to trespass unduly on your attention, bear with me kindly while I speak to you a few last words. Young men of Cambridge, your privileges are also your responsibilities; your blessings involve your duties.

> In our halls is hung
> Armour of the invincible knights of old,

but the splendour of that armour is a reproach to us, unless we too be fighting the good fight. I have spoken to you of beautiful lives and luminous examples, which have been didactic to thousands of the faithful who have not been famous. But has not this place also been the sad witness—may it not at this moment be the witness—of some lives which are vain and vile, meagre and polluted, barren and miserable, desecrated and laid waste? Lives of idle noise, of mean aims, of dishonourable debts?

> And here was Labour his own bond-slave; Hope
> That never set the pains against the prize;
> Idleness, halting with his weary clog,
> And poor misguided Shame, and witless Fear,
> And simple Pleasure foraging for death.

Ah! redeem the time! buy up the golden opportunity which is granted you but once, for even as we speak the Sibyl may be passing from you for ever. Yet a little time, and you will each of you go hence to such happiness, we trust, as God ever grants to His children, but also certainly to many sorrows. When last it was my privilege to speak to you from this place, I tried to urge upon you the glory of self-

sacrifice. To-day I would say to you three things Be fearless; be fair; be true. If you go hence to lead unworthy lives; lives which sell themselves for applause, success, and gain; lives which trim the sail to every veering breeze of popular approval;—if you go hence to follow the vulgar standard of the world, whether secular or professedly religious; to plunge into the brawl of parties; to disseminate the lies and feed on the garbage of base gossip; to join in the shout with which the eternal spirit of the populace ever hounds down the unpopular;—if you go hence to be unfair, ungenerous, malignant, worldly; if you go hence to plunge into spurious excitements, and to know by bitter experience the ruin of the reckless, the weariness of the slothful, and the shame of the unclean, your sorrows will not only be overwhelming, but ignoble and deserved.

But, if you go hence in the high spirit of duty and of self-sacrifice, to take up the cause of the oppressed, to maintain truth against unrighteous convention, boldly to rebuke vice, to dash your unarmed and bleeding hands against the teeth of lies, whether in the world or in the Church, then you may suffer indeed, and be persecuted, and seem to fail, and men may speak ill of you, and you may be, as Christ prophesied, hated, haply, of all men for His Name's sake. Yea, the whole world may turn for you into thorns; and yet, serene in your integrity, you shall still be undaunted, and not all unhappy. I set before you no delusive mirage. The sands of the wilderness

scorch the feet, though there lies strewn thereon the manna which is angels' food. You may have to learn by bitter experience how muddy are the depths of human meanness and injustice. Will you be such cravens as for this cause to shrink back? "They say. What say they? Let them say." Be fearless: and next be fair to your fellow-men. Oh, seek the truth; love truth; tell truth, and shame the devil. The fewest are just and candid, and fair in their estimates. Men are too careless to aim at justice; too little charitable to desire it. The common, vulgar, all but universal way is to snatch up, for party or private purposes, the first base or blunt weapon, which secret envy or malicious smartness puts in easy reach. Men enjoy the fancied superiority implied in their mean repetition of some venomous jibe. All they care to know of some men is some smart epigram, to repeat which will make them seem clever and superior. Have not many even of you been guilty of this cheap injustice? Have your voices never been heard among those which bellow in the shade to swell the chorus of injustice or of hate? Does not our own Verulam tell us that that which bringeth lies into favour is a natural though corrupt love of the lie itself; so that to all the vulgar—and there are many—"the mixture of a lie doth ever add pleasure"? Oh, if there be anything noble or generous in your youth, train yourselves even now to be just, to be fair to all men. I linger—forgive me—because I am speaking to the trustees of posterity:

but take from another, if you will not from me, this last advice—Be true :—

Follow thy better heart;
  Follow thy better will;
And so thy better self
  In thy best self fulfil:—
    To thy best self be true.

To hold an honest hand,
  To own an honest name,
To feel an honest heart,
  Is more than wealth or fame:—
    To thy best self be true.

Whate'er the world may say,
  However pride may boast,
That thing is best for thee
  That helpeth others most:—
    To thy best self be true.

Go face the future then!
  Obey thy soul's best word:
'Twill lead thy steps to peace,
  'Twill lead thee to thy Lord:—
    To thy best self be true.

So shall thy influence bless;
  And, when thy years are past,
So shall thy better self
  Thy angel be at last:—
    To thy best self be true.

Live thus, in the light of the example of Christ your Saviour, and by the aid of that Holy Spirit which is never denied to them that ask Him—and then, whatever befalls you, from the storm without you shall ever be able to turn to the sunshine within. Ye shall possess your souls. Ye shall have yourselves

for a better possession and an abiding: and what will any calamities have been to you, any more than to all these saints of God in whom we rejoiced yesterday, or whom we commemorate to-day, when—knowing even as also ye are known, accepted in the Beloved, your sins washed away in His blood, the dross of all human frailties purged from the fine gold of souls perfected in Him—the solemn agony of all life's suffering for His sake is over; and, with a rush of tears, happier than earth's most passionate bliss, you hear at last the words which—settling all cavils and all controversies for ever—shall repay ten thousand times every effort made humbly and earnestly in the cause of God and of His Church—"Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord".

IV. *By the* Rev. G. F. Browne, *Disney Professor of Archæology, and Canon of St. Paul's; on January* 31, 1892.

TRUE KNOWLEDGE THROUGH SPIRITUAL INSIGHT.

"Eyes have they, but they see not."—*Psalm* cxv. 5.

THE Psalmist is stating in vigorous words, the positive and the negative side of his argument in a great controversy of his time—probably the chief controversy of that time. The heathen, with his idol gods about him, had challenged the champion of a spiritual religion to show him his God. The answer was simple and complete—though not, we may be sure, convincing to the opponent. It was this: "As for our God, He is in heaven". And then the defender of the right poured forth scorn upon the gods of the heathen, and passed on to hymn in noble strain the praises of Jehovah.

You may say that the controversy is obsolete, and so in that form it is. So, if you look merely or mainly to the frame-work, so is a good deal of the detail of the Old Testament; but, if you look below the surface, none of it is. In the present instance, get behind the idol, and you realise what the controversy involved. Though this Psalm may refer more especially to Babylon, you are taken in imagination to the deep rich groves of Syria, with their shelter from the heat

by day, their white-flecked shade by night. You look down upon the bright sea, silent and still under the burning gaze of the great sun-god of their system, or rippling the reflected face of their goddess, the queen —as they called her—of heaven. Your moral sense declines to glance at the abominations which then and there the worship of their idol meant. You thank God that the controversy between that and spiritual worship is obsolete. But then, perchance you bethink you of the soft seductive voice in which the things of sense have spoken to your will, their grossness clothed and cloaked in fair apparel,—before, it may be, you gave to things of sense, as so many have given, the right to speak to you in more imperious tones, without disguise, as a master to a slave. You bethink you of the pure and Holy Spirit, Who is in Heaven, Whose temple here on earth He fain would have you be, Who willeth not that you should give that fatal mandate to the things of sense, and, if you have given it, wills that you should recall it, and should no longer serve a master so vile as that. And so you come to feel that you are not prepared to say—is any here prepared to say?—that looked at thus the controversy is obsolete.

But that is not the use to which I wish to put the heathen's idol this afternoon. I will ask you to give your attention to that part of the scornful utterance which I have read as my text. "Eyes have they, but they see not." We might have expected the indignant worshipper of a spiritual God to say rather, "They

have not eyes, they cannot see". But it may well be that he intentionally used a more effective form of confutation than that. He took the idol at the owner's estimate. "You say," he seems to have said, "you say that this thing which you have made has eyes. Be it so, if you will. You have no answer when I say to you that yet it does not see."

To have eyes, and yet not to see, in body and in spirit, that and some of the several stages of it are the points which I ask you to consider. I join intentionally in one sequence the eyes of the body and the eyes of the spirit. We are familiar with at least one part of the name of a great book,—the analogy of Religion, natural and revealed, to the constitution and course of nature. We are, I hope, at least equally familiar with the idea of the analogy of the unseen to the seen, the spiritual to the material; with the idea that one great unity of purpose has been impressed, by the Divine Framer of the universe, on all parts of that marvellous complexity which in the present stage of its existence we call man.

Let me take first the eyes of the body, and illustrate my meaning, as to their seeing or not seeing, by one or two examples.

You have seen a ray of light caught by a prism by some skilful operator, and thrown on to a surface carefully prepared to receive it. It flashes upon your senses in bars of beauty, which give you a keen fresh thrill of delight each time you see them; to many eyes and many minds the most purely beautiful thing

the bodily senses can apprehend. And in this favoured age in which we live, there is superadded, upon this exquisite charm of beauty, the intellectual sense of power that reaches to an infinite distance, and tells the composition of the very source from which the light comes, by noting the interferences with the brilliant bands. And with that sense of almost boundless intellectual power, there comes, as there should always come when man really feels a consciousness of that of which at his best he is capable, there comes the soul-subduing sense of humble thankfulness to Almighty God, Who has given such rich and noble gifts to man. But striking and suggestive and beautiful as what you see is, you do not see all that is there. The human eye is not so arranged as to see it all. Down below the deepest colours in the scale, up above the most delicate, there are vibrations of like kind to which the eye is not sensitive. Their presence can be demonstrated to the eye by the combinations of science. You can so concentrate the energy at the bottom of the scale, below the deepest bar of colour, that you set on fire a substance sufficiently sensitive. You can so arrange the material on which the vibrations above the highest and most delicate colours fall, that its parts are stirred, and, above the highest point of the spectrum, illumination, with a special beauty of its own, bursts upon your eyes.

That is a case in which the eye of the body is unable to see that which science shows to be there. Physical science is the handmaid of divinity, the

interpreter to us of that of which the Holy Scriptures have no revelation — the manner of the Creator's working in the physical world. And science does no small service to divinity, when it shows in this way how the seen, by imperceptible stages, with no break of continuity, shades off into the unseen, and how the unseen is as real as the seen.

The next stage is to take an example of what in one form or another is familiar to many of us—if we think of it, is familiar to all—the eye of the body, from want of special training, unable not merely to interpret but even to see that which is unquestionably there and tells its tale quite clearly to the practised eye. You stand before some monument of ages long gone by. Its surface bears the marks of time, and to the untrained eye shows nothing but irregular depressions, and low prominences equally irregular, all meaningless, accidental. There is certainly no inscription upon it, there is certainly no sculpture. So the untrained eye in honest conviction asserts. But the trained eye sees in one or another of the depressions the last lingering trace of what a thousand years ago was part of a letter. It sees another and another; and, though it may see but isolated fragments, it sends to the brain the information which determines of what race they were who raised the monument. The trained eye ranges over the surface, and notes the order of the scarcely noticeable prominences. Its message enables the brain to determine whence the vanished ornament originally came; whether it looked

to Byzantium, or to Rome of the period of the early emperors, or to prehistoric Mycenae, or to that land of mystery where men find cities of the dead whose latest temples were completed before Moses was drawn out of its fertilising waters.

To pass from this to the case where the brain or the mind, from mere want of what we call knowledge, does not interpret the message sent to it from the eye, is to pass into very familiar ground. I should trifle with your attention if I dwelled upon it. There are some of our people even now to whom a printed page of ordinary English has no meaning whatever. There are very many to whom a page of music tells nothing. Of those who are familiar with musical notation, there are not many, even here, where the study of music, which played so important a part in the education of our early English ancestors, has its devoted exponents; there are not many who could interpret a page of musical notes, as composed by an Archbishop of Canterbury, and written by a Winchester monk, nine hundred years ago. And we are all of us familiar with a saying which treats as quite unmeaning to the majority of men the letters in which the New Testament was first written.

One stage more on the way from the bodily to the spiritual. The rich and varied gifts, the pure exalted pleasures, which the eyes of the body are intended to minister to man, are marred by want of sympathetic observation even more than by want of knowledge. The unlearned, unlettered man, who has the priceless

power of human sympathy—that sympathy which we call human because its object is our fellow-man, while yet in humble thankfulness we feel that in its source and origin it is divine—the unlearned, unlettered man will often read through the bodily eye, in nature, and in his whole environment, lessons fair and touching, lessons far beyond the reach of that saddest product of this or any age, the man with well-trained head, and richly garnered mind and memory, and empty heart. As a very simple illustration of this power of sympathetic observation, there was a little story, well known to boys with careful mothers fifty years ago, called "Eyes and no Eyes". Two boys went out one summer's day, each alone, to spend a holiday in the fields. I have forgotten every detail of the story; but, whatever the story was, it is easy to imagine what it might have been. The one boy came back in discontent. He had seen nothing, done nothing. He was tired; he had wasted the holiday. The other came back full of delight. He had watched the cattle and the fishes and the birds. He had noted the flowers and the hedgerows and the corn. They had spoken to him with voices which—though he knew it not—his spirit heard. They had told him—though he felt it only, understood it not—they had told him of the marvels of their nature, of their fitness for their appointed place, of the ever fresh beauties which man could see in them, if he would but enable the eyes of his body with the spirit of thankfulness and love. All created things had sung to him, in perfect harmonies,

a song of which at his age he did not know the meaning ; and the meaning was the wisdom and the power and the majesty of creation's God. You have this contrast, thus drawn, set before you every day in many ways. It shows itself continually in those with whom your lot in life is cast. You feel it in yourself, the contrast between your sympathetic or cold self of to-day, your cold or sympathetic self of a week ago or a few hours ago. You know how the one brightens life to those who are within its range, how the other is a deadness and a dulness to itself and to all around. The contrast is often presented to you in literature. You could scarcely have it more clearly and pointedly marked than by comparing the prisoner in the fortress of Fénestrelle, his science and his cynicism laid aside, his very life depending upon the fate of the little prison flower which had sprung up unawares beneath his feet and had got at the depths of his heart—comparing him with that other, of whom a poet of our own wrote—

> In vain, through every changeful year,
> Did Nature lead him as before ;
> A primrose by a river's brim
> A yellow primrose was to him,
> And it was nothing more.

I suppose that no one here would wish to live a purely material—animal—life, a life of the body only ; to spend his time in securing the largest amount of pleasure—harmless pleasure if you will—for the delight or solace of his bodily senses ; to feel more and more

sad, as the years run on past middle life, that one sense and another is become less keen, is less capable of pleasure; to watch the sands of life running out apace, with no sense of compensation, no quiet conviction that, as one transient pleasure after another becomes less bright or passes away, the place of each is taken—is taken and more than filled—by consolations of no transient kind, by blessings that make their abiding home with him. We can speak thus in no gloomy or ascetic spirit. God has given man richly to enjoy His good and gracious gifts in the physical universe. It is right that man should take with thankful gladness that which the bounty of God has provided for him, and has given him the power and the will honestly to enjoy. The old view is a mistaken view that, because the fall of man from early innocence is attributed to his having taken for himself that which was pleasant to the eye and good for food, therefore man should now deny himself that which is pleasant and good. So far as the story of the Fall has guidance for us in that connection, it is this,—that not all things good and pleasant are at our disposal, but only such of them as we may lawfully take. The keen enjoyment of life, and of the bright and fair things through which our path in life leads us now and then,—leads us often, if we will but see,—of this no man, no professing Christian, no religious man, need hesitate to partake. How fair and how marvellous nature is; how man revels—rightly revels—in the power of his body to go and see the culminating wonders of nature

face to face; to penetrate into the deep recesses of the earth, and note the varied structure of the world on whose surface all these millions of men live and move and have their being; to climb to the furthest heights of eternal ice and snow, and look down upon the clouds, and see the nearest homes of men microscopic in the far distance, and have nothing between him and the heavens, the eye losing itself, wherever it turns its upward gaze, in the depths illimitable of the pure blue sky;—why labour that which needs no argument, the great and worthy pleasures which the exercise of the powers of the body gives to man.

But none of us would long be satisfied with the life of the body alone, lived ever so well and worthily. We must, if we would avoid a growing discontent, we must live the inner—the spiritual—life too. The eye of the spirit must be an eye that sees. The life of the spirit must be a real life. Not a life apart from that of the body, but a life spiritualising and etherealising the bodily life. The real—the permanent—element in all material things around us is that essence of them which the spirit apprehends. The life of real worth and dignity, the life which man is meant to live, the only life which man can be content to live, is the life of him whose spiritual eye is trained and strengthened to see eternal truths in the changing courses of an every-day life, eternal verities in what others call a matter-of-fact existence, eternal realities in the events of an hour. It is not given to all of us to choose our work in life, but to every

one it is given to spiritualise it if he will. Your work may be what men who know no better miscall base, mechanical; you have an alchemy which transmutes it—to the eye of the spirit—into that which is noble, ideal. Your work may be of the most exalted kind, what men would call—and rightly call—noble in itself, ideal. If the eye of the spirit is blurred or is blind, the noble work it is yours to do may be in simple truth, to you who do it, no better than base, mechanical.

To teach the eye of the body to see in the higher sense, to observe, to interpret, to enjoy, to minister to the intellectual capacity of man, and to be in turn quickened and brightened by man's intellect, we educate the man; working in faith and hope; not discouraged by the many discouragements; sure that it cannot but be right that man should learn to know. How shall we treat the eye of the spirit? How shall we help it to see? How give it insight? I speak not now of what our holy religion may do; for the moment I am not referring to the realms of grace. That which the spirit of man most needs, for its full play and development, is just that which in this hurrying age is ever more and more difficult to obtain,—rest and quiet, time and place for contemplation. This is no idea specially of the Christian revelation; it is common to all ages and all peoples; it is the natural demand of the spirit of man. We have all of us probably seen and noted the highest oriental ideal of spiritual isolation from things and thoughts of the world,—a seated figure with inscrutable face, the eyes for ever cast down,

gazing endlessly into the palm of the hand. This was one of the ideas connected with the prophet of old times. He sat apart in rapt contemplation; the things of the world and of the flesh shut out from his sight; his eyes fixed steadily on some unmoving thing; the spiritual element ever growing in relative importance, and at last overpowering the material, and dominating the whole man. And then there welled up within him, from some spiritual source, some inspiration, the thoughts and the words that were to frame and to form his prophetic utterance; and he poured forth dark sayings, or declared, as one inspired, the will of God.

But need I really go farther than the experience of each one of you, to find evidence of the power of contemplation on the spirit, the need of it, if we would have a spiritual sense, a spiritual insight? You know of what extreme importance it is, if you have any serious matter in hand, to put yourself in the right frame of mind to consider it duly and make a wise resolve. How often it happens that you cannot shut out the disturbing presence of other things. You know that for this special purpose you ought to isolate yourself, to be clear of confusing voices, confusing thoughts. And what you have to make your resolve about is coming on so rapidly; a resolve will be forced upon you so soon; there is such a sense of rush and hurry; you cannot properly decide the matter without previous quiet thought and communing, and quiet thought you cannot get.

You feel this in matters of business; you feel it in difficult moral questions; you feel it in many a decision, which circumstances force upon you, in your relations with those who are of your bone and of your flesh. You feel it whenever you think of yourself in your higher relations, as a spiritual existence, as having duties beyond the realms of sense, as being under some conscious obligation to be guided in your walk through life by aims which shall of themselves ennoble your endeavours, by principles which are of eternal truth and justice. At the threshold of active life the young man pauses in contemplation. External things are strong to him, sadly often are too strong. But there is a bright fresh spirit within, always ready to speak, if he will but pause a while and give time to that internal monitor. The imaginative Greeks knew this well, and they knew of what priceless moment it was that the young man should pause and hearken. You remember the conception they have handed down to us of the turning-point in the budding years of their ideal hero. The story shows us Hercules, sitting in a retired place, pondering his future career, and reducing all the various and complicated questions, which in the course of such pondering must crowd into the mind, to this one plain issue, was he to follow Virtue or Vice? To him thus pondering two women came. Each in her own way was exceeding fair; but the one was a high-souled maiden, urging the youth to noble and self-denying resolves, the object of the other was to paint the charms of a pleasure-seeking existence. The

sage who drew the picture would not have drawn it well if he had not made the latter maiden first address the youth. "I will lead thee," she said, "by an easy and delightful way through life. There is nothing that is pleasant which thou shalt not enjoy, nothing painful which thou shalt not escape. Free from the ordinary cares and business and stress of life, thine only care shall be how best to enjoy." The other maiden spoke in very different strain. "I summon thee to fair and noble deeds. I tell to thee eternal truths, not vain follies of false and fleeting happiness. Nothing that is really noble and good shalt thou attain without care and toil. Wilt thou have friends, honour, fame, wilt thou have good success in that thou takest in hand, thou must labour first, and then it may be thou shalt enter upon thy reward."

How can we who live in this place, where contemplation is an ordinary duty, where the man who gives freely of his time to the ponderings of his spirit is called not an idle dreamer but a careful student, how can we, young or old, be sufficiently thankful that in an atmosphere such as this we all of us spend or have spent those precious years at the threshold of life? How can the older of us be sufficiently thankful that here a large part of our life is spent? Do any of us, young or old, need the incitement of noble example to encourage us to seek for spiritual insight, to mind higher things, to walk through this material world in the constant sense that if we would grasp the real, if we would be real, we must look ever through and

beyond the material? I know not where you would find examples more striking than those of the men whom we have lost in the last few weeks, men whose deaths—I speak not now of an Empire's sorrow—have made the moving strains of the March for the dead a regular accompaniment of our University Services. Look back fifty years and sixty years, and further even than that, to the time when those whom we know as the late Duke of Devonshire, and Dr. Philpott, and Professor Adams, and Sir George Paget, were making their resolves for life, were communing with their spiritual being, forming the highest aims, and strengthening and enabling themselves for the pursuit of those aims. We have lost them all, as men; they all are with us still, as quickening memories. The music of the March for the dead has two voices for us to-day, has had two voices for us on many occasions of late, and the two voices are not out of harmony; we blend the lament for a personal loss with the commemoration of a benefactor. Of the first of the four, first in place and first to leave us, fitting words have already been spoken from this pulpit. Of Dr. Philpott, his keenest intellectual competitor in that time of conscious preparation for a life's work of which I have spoken; of Dr. Philpott, the records of every department of University work speak as of a master hand and mind, every parish of a great diocese speaks as of one who led them with a faithful and loving heart and ruled them prudently with all his power. Those were men who had gone forth from their University life, and had

for many years done their work in the world outside. The other blows are struck right at the heart of our University life and work. What bounds shall we set upon our sense of personal loss, what feeling of fitness suggests any bounds, when we think of one so dear as he was who left us ten days ago; whose name is mentioned among the first, and ever will be, when men gather from the long past and from the present the most illustrious Cambridge names; who read the story of the stars as though he held them in the hollow of his hand; and yet whose human sympathies were so quick and keen, that the very smallest thing that touched the welfare of a fellow-man was to him of interest as great as if his thoughts had never had a call to exercise themselves amid the mysteries of boundless space. And now we have lost but two days ago the beloved physician, to whom the University owes in no small part one of the greatest modern developments of its many-sided duty to the nation; to whom so many of us have owed blessed relief of mind and body at times of darkness and danger and distress; to whom some of us have owed it under God, not once only nor twice, that we still are here to do such work as there yet may be for us to do. These all were men who in their walk through life never lost their consciousness of the paramount claims of the higher, the inner, the spiritual life; never lost sight of the necessity of recognising those claims, if the material work of the world was to be done as alone such men could be content to do it. They

were also—let us say it in quiet thankfulness, in no controversial spirit, they were men who nobly, because modestly and humbly, kept alive our Cambridge tradition of the union of the highest science with the simplest religious life.

And, if the eye of the spirit is by care and contemplation trained to see spiritual verities, to range as freely and keenly over the realms of the unseen as the eye of the body over the works of nature and of art, what shall it, in its furthest flight, its keenest insight, what shall it see? The answer to that depends on the answer to this—how has the man limited the range of his spirit by limiting the range of his belief? The eye of the spirit cannot but travel far, whatever and however the man believes. It ranges to the extreme limit of intellectual power, and there it loses itself. But loses itself in what? Either in the depths of baffled wonder, or in the heights of adoring love. That which to the one is everywhere, on the intellectual horizon and up to the intellectual zenith, an impassable barrier, is to the other the mighty hand of God working the works of power and of mercy and of grace. For the one man, the man who can feel, who can give his spirit play, but does not believe—ask one of themselves, one of the worthiest of themselves—what in the end the inner eye of those who do not believe can see. He tells you—they are his own words—"the pitiless brazen heavens overarch them and believers alike; they bear their trials, or their hearts break, in their own strength". For the

other man, the man who believes, ask him what in the end his inner eye can see. He tells you—they are his own words—"I see the heavens opened, and the Son of Man standing on the right hand of God".

V. *By the* Rev. C. E. Searle, *Master of Pembroke College; on October* 12, 1890.

DEVOTION IN SELF-CONTROL.

"And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever."—*Jeremiah* xxxv. 5, 6.

An age like our own that wants reverence for authority will view with surprise and perhaps with contempt the refusal of the Rechabites to drink wine, because an ancestor more than two and a half centuries before had laid this burden upon them; and it will regard it as an irrational superstition, that they should be bound by a father who had been so long dead, who had spoken perhaps in mere caprice, and who had restrained their liberty where God had left them free. Nevertheless, their scrupulosity had the Divine approval; it was cited as a typical instance of obedience which God expected to find but missed in His own people; and further, it had a large blessing entailed upon it, for the Prophet was commissioned to say: "Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore, thus saith the Lord of Hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before Me for ever".

Believer as I am in the prophecies of the Old Testament, and certain that every word of God spoken by way of a promise comes to pass, I should scarcely, however, have insisted upon a literal fulfilment of the words. I should have been content to believe that for some long period this family would be marked by the observance of peculiar practices and remain steadfast in the worship of the true God. Their ancestor Jonadab, who had shown himself a zealous adherent of Jehovah, and had encouraged Jehu to exterminate the worshippers of Baal, had impressed his own zeal upon his descendants, for though the Rechabites were not of the Jewish race, it has been remarked that the names of the men mentioned in the present narrative, Jaazaniah, Jeremiah, Habaziniah, are all compounds of Jah, and it is a fair inference that the tribe as a whole were firm in their allegiance to Jehovah. The promise, then, on the surface, was to the effect that this adhesion to the true worship should continue amongst them and that they should be reckoned as God's people ; and this appears to have been so, as there is a notice of them in Nehemiah's time working at the walls of Jerusalem after the Captivity. But some expositors have gone further, and brought evidence to show that they were admitted into the sanctuary itself as ministers, and were associated with the Levites in holy offices, so that the prediction was literally fulfilled in their "standing before the Lord". Altogether theirs is a very extraordinary history, and is a closer fulfilment of the prophecy than even the

words would lead us to expect, for according to trustworthy accounts their memorial has not perished at this day. Not only did they remain as a separate community until the siege of Jerusalem under Titus, for just before that event we hear of a Rechabite protesting against the murder of James the Just, but they survived the destruction of the city and the final dispersion of the Jews under Hadrian: medieval travellers have reported finding them; and in our own days Dr. Wolff discovered them afresh in Arabia, and heard with wonder their Chief read from an Arabic Bible this passage from Jeremiah to account for their existence, and to show God's protecting hand over them; and this story has received even later corroboration.[1] If all this be so, the first lesson I would draw out today is to enhance the value of the Old Testament in our eyes; for, however it may be disparaged, yet in no age so much as in our own, have history and archæology brought support to its accuracy and veracity; and this example is but a type of other evidences that are forthcoming for those who care diligently to seek for them, and affords encouragement to those who like myself believe that these prophecies came not by the will of man, but being inspired cannot fail of accomplishment in their season.

There is also in the text another lesson that might furnish a useful subject for a sermon, over which, however, I shall not tarry long, for it is of a contro-

[1] See the article on the Rechabites by the late Dean of Wells, Dr. E. H. Plumptre, in Smith's *Dictionary of the Bible*.

versial nature, and would not be advanced by anything I could say upon it. Upon the blessing of the abstaining Rechabites the question of total abstinence has been too readily settled; but I do not think so wide a structure securely rests upon such a foundation; and I confess that up to this time of my life I have never recognised any command to abstain from wine. The general tenor of God's word, as I read it, is in the direction of moderate use. But if any do not so read it, let them abstain, without, however, condemning their non-abstaining brethren. Yet I never fail to commend the work that has been done by earnest men, banded together to promote temperance as a general national virtue, which needs pressing upon the population; and when I see a young man boldly wearing his blue ribbon, I pay homage to his courage and bid him propagate his principles, for even in Cambridge there is room for their advocacy. But we narrow the teaching of the Rechabites, if we confine it to total abstinence and do not see that it is the general commendation of a simple life, such as these men led according to their father's command, in the open air, away from the corrupt atmosphere of a town; an example that may be followed in the spirit, if not in the letter, for though all of us cannot indeed breathe pure country air at our will, we can all enforce and obey sanitary rules, and most of us can with advantage adopt a more abstemious diet. Thus the survival of the Rechabites is an object lesson of great value, since it illustrates how God by natural laws works

the fulfilment of a temporal promise, and shows on what conditions He prolongs life and perpetuates the race. It touches also the question of heredity in its moral aspect. For it is certain that we transmit to our children mental traits as well as physical characteristics; and as we hand down tones of voice, and peculiarities of manner, so we transmit moral and religious qualities; and what are called good families are the product of virtue and self-control, exercised in the fear of God for many generations. Biographies of remarkable men rightly begin by tracing back, if they can, the parents and remote ancestors, as influencing very greatly the character of the man whose life is to be written; and most often we find the good man coming from a good stock. The late Canon Liddon, whose loss the Church is now deploring, incidentally glanced at this subject in one of his latest and most timely sermons on the worth of the Old Testament in these words: "The genealogies which occur in the historical books remind us of the awful responsibility which attaches to the transmission, with the gift of physical life, of a type of character which we have ourselves formed or modified, to another, perhaps a distant generation".

These weighty words on the responsibility of the transmission of moral qualities, whether good or evil, suggest a subject that might be followed up throughout my sermon; but I desist, because I am not quite sure that they are so fitted for a mixed congregation such as ours is to-day as for the lecture-room of a

religious science-professor, or for the private exhortation of a father or tutor to his son or pupil. Yet in parting I would say that the cultivation of a good and enduring stock, such as this Rechabite family, concerns a nation's welfare ; and, delicate as it may be, the Church should not avoid the topic in its teaching.

Dismissing, therefore, all side issues, that which I have proposed mainly to follow out as the subject for to-day is the obedience of the Rechabites, for that is the moral of the Chapter, rather than their abstinence ; because the mode in which it happened that they were called on to show obedience is inferior in importance to the obedience itself. The first and principal commandment of the moral law, "Honour thy father and thy mother," begins with obedience to parents ; but must, of course, be interpreted in a wider sense so as to apply to all who have a right to obedience. The persons to be honoured, in that famous and excellent summary of the Catechism, are the Queen, and all in authority under her, governors, teachers, spiritual pastors, and masters, and last of all "my betters" ; the falling into disuse of such an instructive word is a fact of very great significance, and needs no comment. But duty to parents comes clearly first, which an old writer has called "the band and firmament of Commonwealths" ; for society is near its dissolution when this obligation is loosened or weakened in any way. The stability of an empire like that of China is an illustration in point ; and I was struck some time ago by hearing a missionary of

long experience select this one virtue of reverence for parents as that which has for so many centuries preserved the cohesion of that people. Filial duty holds the first place in their list of virtues and obligations, and no blacker crime can be conceived than disobedience to parents, and it is taught not without reason that irreverence to parents paves the way to universal rebellion. Affection may indeed be missing; but obedience and respect for authority are, I believe, universal. So it has come to pass that a nation that we despise outdoes us in the discharge of one of the most elementary moral duties; not that Confucius is a better teacher than Moses, or made any advance upon him, but that we are somehow drifting from a commandment of God, and seem powerless to enforce it. If it is called sectarian teaching to insist upon every child learning its duty to God and its duty under God to its neighbour, it is no wonder that very lately one, who is a discerner of the signs of the times, should describe modern English life as very widely departed from the commandment. "There is a perilous and half-unconscious wilfulness among us. We have lost the instinct and the spirit of obedience." Since the present Bishop of Durham spoke those words the epidemic of insubordination has greatly spread, and this year has reached places hitherto regarded as proof against it. For some time lovers of the Church and Constitution have foreseen in every act of clerical defiance of the law, and in every scene of misrule in the House of Commons, how respect

for law and order was weakened; but it was a new and alarming discovery, though such a consequence need not be surprising, when the contagion appeared in quarters where it is most to be dreaded, and the police and the army, those staunchest supporters of the law, caught the infection of a bad example. Well may the Commander-in-Chief shed tears over his mutinous Guards, and well may every thoughtful person share in his grave concern. And who with any patriotism does not have evil forebodings for the country where such symptoms of approaching anarchy are visible, and will not resolve as far as in him lies to render his own individual contribution to the side of law and order? To arrest the widespread mischief we must go back to first principles and seek to re-establish authority in the family, in the elementary schools, in places of higher education, and perhaps in the University itself, about which I wish to say more presently. Authority must be taught to be a trust delegated by God to some for the good of the whole body, and the applications of the Christian precept: "All of you be subject one to another," in its several relations, must be laid down fearlessly and with distinctness by teachers and preachers as the safeguard of society.

To revert to filial reverence. It was once, I believe, a characteristic of Englishmen; for even as late as the last century sons would address their fathers by the reverential title of "Sir". The virtue is not exotic, it can stand our rude climate, and it must not be thought

for a moment to be a poor sickly plant, that has no root in strong and masculine natures. On the contrary, take a specimen of it, from the most robust of our own countrymen. To most of us is known the compunction of Dr. Johnson, which has formed the subject of an historical picture. He has related of himself, how when a young man he refused to stand at his father's stall to sell books; it was, he says, through pride he disobeyed, a trivial circumstance to a less sensitive man; but it was a burden to him for fifty years, until on the anniversary of the day he went to the very spot where his father's stall used formerly to be, and on a day of business stood in Uttoxeter market, bareheaded, for an hour exposed to the gibes of the passers by and the inclemency of the weather. "This was a penance by which I trust I have propitiated heaven for the only instance I believe of contumacy to my father." Upon which Mr. Leslie Stephen, by no means a sentimental writer, remarks: "The anecdote cannot be read without emotion, and if it illustrates a touch of superstition in Johnson's mind, it reveals too that sacred depth of tenderness which ennobled his character". A most just criticism! True nobility indeed it is to remember longest and regret most bitterly faults of undutifulness, of childish perversity and youthful self-will, when we grieved those to whom we owed "the bounty of our birth," and through whom we have obtained all the happiness of the life that we have, purchased for us at their expense, and oh at what a cost, yet accepted often by

us without a thought of the obligation. We learn our debt in riper years and often too late. Others like Johnson do penance. Many a man will stand at the grave of his father or his mother, and long to tell them, if he could, of his remorse for the unkind word that cut into their soul, for the rebellious conduct which estranged him from them, and own it was his fault, not theirs; or, I can fancy, on the anniversaries of their death he will look upon some memorial of them, gaze on their portraits, read their letters with dim eyes, doing all he can by his contrition to make amends, which God mercifully may accept of him as some atonement. And, on the contrary, who can reckon the happiness of a son who has no such recollections, not one instance of contumacy to recall, who in his conscience has nought to charge it with in this respect, who tried to please them in all things and like Joseph received their parting blessing—the blessing of progenitors that extends so long into the future, and is so comfortable a possession?

To both parents we are debtors. Mothers are to be esteemed as highly as fathers, and dutiful obedience rendered to them. Take care you despise them not in their old age or in lonely widowhood. Value them all the more if they are alone. Do not think that you have outgrown their wisdom, for in his mature years Solomon could stamp his own maxims with the authority of his mother's mint, and give them currency as the words which his mother had taught him.

The wishes of parents are also to be attended to,

for wise fathers dealing with grown-up children will not burden them with commands, but will leave them to act upon what their sons know they would wish done. In a book that lately furnished my vacation reading I lighted upon a passage in the undergraduate life of Dr. Corrie that will interest some of us. "When he first came up, his father, knowing his son's great love for horses and fearing the scenes of temptation into which this taste might lead him, expressed a strong desire that he would not go to Newmarket. This injunction was faithfully respected. Though he was fully aware that his father would never ask him whether his wish had been observed, his loyalty would not permit him to trifle with the confidence thus placed in him." A characteristic anecdote of a man who was known as the soul of honour; and who, if he lacked sons of his own, was looked up to and reverenced by hundreds of pupils and others, who felt their own principles of duty strengthened by his unswerving fidelity to old traditions.

If, therefore (I address those to-day who are fresh here from home or school), your parents or tutors, foreseeing dangers in some particular direction, charged you about them, or only hinted a wish that you should avoid certain ways of possible idleness, extravagance, or vice; if, to name specific temptations, they warned you against the race-course or things connected with it—or expressed a dislike of theatrical entertainments, that were forbidden wisely, in my judgment, in their time—or if they have spoken of

strict Sunday observance as a great preservative of religion—though you do not quite see with them the force of their objections, and though you know, or think you know, some that use their liberty and take no harm—notwithstanding that I concede that there may be in your parents some prejudice or narrowness, I advise you to be dutiful sons, and to remember that they have a right to be heard, whether the prohibition comes in the form of a peremptory command, or is only a wish tenderly conveyed: in either case take it as binding on you. And, for this purpose, it is well to choose for companions those that will strengthen you in your allegiance to your home, those that are good sons, of a good stock, whose daily life you are sure is led on the principle of not pleasing themselves, but of giving up to those who are likely to know better, and who, if they are mistaken, err in love. Nor think you have discharged your duty to your parents, if only so long as they are alive you please them; for there is no kindness, no dutifulness, such as we discharge to the dead. Therefore, for those parents' sakes, whether living or dead, I ask you cheerfully to submit to the rules of this place, and to yield them ungrudging compliance. It is a bad spirit to inquire what is the minimum of your duty, and ask how little the authorities will be content to take from you. How many chapels you may miss? how often be absent on Sunday? how many times be out late at night? You are doing yourself infinite harm by bargaining of this sort. Constrained obedience is not loyal obedience. The

right kind is described in the 119th Psalm—where the young man finds the commandment "exceeding broad,"—he is not curtailed in his freedom by having rules to keep, the praise of which, under the various names of statutes, testimonies, judgments, ordinances, occupies the one hundred and seventy-six verses of the longest Psalm: in every curious and pretty turn of language he professes obedience to them, cheerful and loving, and knows he walks at liberty, because he seeks the commandment. Thank God, most of our students are well-nurtured men, who keep rules thus frankly and cheerfully.

Yet, of course, all are not so,—some men come here quite undisciplined and set all rules at defiance, and some even of good birth exhibit at once a taste for coarse delights and noisy pleasures, and so the maintenance of discipline will always be a matter requiring a strong personal effort on the part of those who are put in trust with its administration.

To turn to another matter; though I think I can give assurance that the morality of the place is well cared for, and is an improvement on what I can recollect in my early days, yet I have to admit to those who visit Cambridge after a long absence that there is some deterioration in the manners of the place, apparent in the dress of the students themselves, in the omission of the customary signs of respect for authority, and in the neglect of many academic proprieties, which are not trivial since they must exist to keep up the dignity of every high office.

Forgive me, if I notice these faults from the pulpit. But Cambridge has now wider influence than she had. She has attracted to herself not only ladies, in whose presence every act of discourtesy is a double disgrace; but we have in our midst many of our fellow-subjects from the Colonies—not a few natives of India—and some students from foreign parts, such as those most interesting and receptive people, the Japanese. These last have not merely come to study here, but to study us. They are our critics. There is a Japanese Club in Cambridge, the object of which (I take the words from an official document) is to study the training and character of the English gentleman—in other words to inquire (*a*) what are the qualities of the English gentleman, (*b*) how and where the high character of the English gentleman is produced. If they are in search here of a type of a Christian gentleman, they should find him always at hand—presented to their eyes in the streets, in the lecture-room, in the Senate House, even in his times of relaxation—as a gentleman, always a gentleman; for these foreigners, themselves so courteous and polite, will hardly care to carry home as the choice specimens of English youth the types of bad manners and rudeness which are sometimes exhibited to them. Our fellow-townsmen, too, who see us invested with special privileges, have a right to require at our hands the enforcement of respectable behaviour in the streets and lodging-houses: but while I appeal to authority to see good order enforced, I am sure I can appeal with greater effect to the students themselves, in whose

interests a code of good behaviour is maintained, to condemn by public opinion all violations of it, and note the offenders, and have no company with them that they may be ashamed.

If I say a word about the duties of Tutors I trust I shall be excused on the ground of being myself one of the body to whom I offer advice; and one of the oldest Tutors in Cambridge may claim the privilege of frankly expressing his concern at the lowering of discipline which he believes he has seen in his day. At times it is so irksome to maintain rules, that we feel the contention is not worth while; and yet to this untiring devotion to duty I would apply the comfortable counsel, "Be not weary, we shall reap if we faint not". It is but a passing unpopularity we risk. I maintain rather that it is an attractive feature in a Tutor to have a certain amount of strictness; for, in recalling our own masters and tutors of a former age, we dwell most affectionately on those names who corrected us, who never spared our faults, who could not be trifled with. So we give them reverence.

Above all, Tutors themselves must set the example of obedience. To none more applies the common-sense precept, "In all things showing thyself a pattern". They must take hold of their young charges by the two handles of the soul—by fear and by love. They must give none offence in anything that their ministry be not blamed. The ill effect of personal unfaithfulness is incalculable; habitual disregard of rules, which they have made and are bound

to enforce, marked absence from Chapel or Hall, unpunctuality at lecture; how keen-sighted our pupils are to detect such defects in us. I may add to these faults reticence, habitual silence about great matters where a word should be spoken, for our pupils expect something from us, besides instruction in Classics and Mathematics, and something besides external rules of conduct, and will most gratefully entertain a conversation with us on things that do not pertain to this life only.

For the root idea of the Tutorial system is that the Tutor is *in loco parentis*, and can supplement the father's authority or supply it where he is non-existent or morally incapable; and this ideal I so much love that I believe the University would lose half its good influence, if Colleges became mere boarding houses, and residence at Cambridge meant only attendance on a certain number of Professors' lectures. I know by experience what value is attached to this connection of the young and old, each supplying something the other lacks, so that the mutual attachment sometimes passes into filial love. I earnestly entreat, therefore, any Tutors who may be here to-day to magnify their office, to make full proof of it, and never to let it degenerate into a money-making business, out of which in a certain number of years a fortune can be got, and then the tiresome office laid down.

To avoid being further tedious, I will draw to an end. To much that I have said it may be objected

that it is uncalled for—that, if at all said, it should be said elsewhere — and that at any rate it is nothing better than a heathen moralist would have laid down in teaching men for his country's sake to respect its institutions and laws. To these objections, of which I feel the full force, I reply, to the first, that I know no other platform on which to speak out ideas that have been long working in me on the subject of University discipline, and they find vent here, where plain speaking is always condoned; and to the second I make answer, that last Sunday I took a subject transcendental rather than practical, and have to redress the balance to-day between faith and duty. For indeed all duty must be referred to Christ; in His example we are to find the highest exhibitions of it, in His precepts the best sanctions for it, in His spirit the only power to perform it. Obedience to a Father's Law is the whole idea of the Incarnation. Not to please Himself at all, but to surrender Himself wholly to the Divine Will, runs through all Christ's life. When He cometh into the world He saith: "I am come to do Thy will, O God"; and, when He is about to leave the world in that great fight of conflicting emotions the thought of submission alone rules His prayer: "Not My will, but Thine be done". Not only as a Son, but as a citizen, as a member of the Jewish synagogue and nation, He is obedient to the law, to every ordinance of man, for His Father's sake. Conscious of His Divinity, of His real relation to God, at twelve years

old He goes meekly home to be subject to earthly parents and to learn His trade. When the time of His manifestation has come, He allows John to baptise Him, to fulfil an ordinance of God, and by His obedience He approves John's commission in the eyes of the people. Though, as Son of God, He is free from the Temple tax, yet He works a miracle to pay the due that He might give no offence to the rulers who sat in Moses' seat. He even acknowledges that the civil power of the Roman governor is of God. So removed was He from a law-breaker that Pilate, willing to content the people by ordering His crucifixion, nevertheless pronounced this formal verdict of acquittal: "I find in Him no fault at all". To no one else could the words of the 45th Psalm apply so exactly: "Thou hast loved righteousness and hated iniquity—*ἀνομίαν*—lawlessness". To fulfil therefore our duty to God, and to render to all their due—"fear to whom fear, honour to whom honour"—is only an easy or possible task when we set this perfect standard before us, as we see it reached in Christ. Under the terms of the new Covenant we are no more slaves but sons, and can claim the spirit of adoption, the will to wish all things in conformity with God's will, and the power to perform the same. I have myself heard from the lips of one, whose early life had been most wilful and contrary, the confession: "I love now as much to do things for God as at one time I did everything against God," for the love of Christ converts and subdues a stubborn temper, which to its harm would kick against

the pricks, into a service where there is no heavy burden, no galling yoke, but all is perfect freedom.

Of this happy liberty of the sons of God I borrow a description from an old and favourite divine: "Jesus came to break off two great yokes, the one of sin, the other of Moses' Law; the first was a despotic empire and the government of a tyrant—the second a schoolmaster, severe and imperious. Now Christ, having taken off these two, put on a third. He quits us of our burdens, but not of our duty, and hath changed the former tyranny and less perfect discipline into the sweetness of paternal regimen and the excellency of such institutions, whose every precept carries part of its reward in hand and assurances of after glories."[1]

To conclude. Perilous times are to come, and may be at hand, when the lawless one is to be revealed, when men are to be lovers of self, haughty, disobedient to parents, unthankful, without natural affection, without self-control — all of which adjectives are in St. Paul's list, and in them the characteristics of the present age can be recognised. If God has placed our lot in such times, He has not left us without the knowledge of a remedy. A nation falls into anarchy when people are a law to themselves, when God is denied to be the Supreme Ruler, from Whom all rule and authority are derived, and when Christ is not acknowledged to be that Wisdom, "by which kings reign and princes decree justice". We have not yet discarded the

[1] Jeremy Taylor; *Life of Christ.*

idea ; it is symbolised in the sceptre which the Queen holds in her hand at the coronation, and in the cross surmounting the orb, to signify that, by a holy alliance of the civil power with religion, law and good government are established. We who would be saviours of society, or at any rate do some service to it, must hark back to the old principles upon which this country became a church and a nation, bound together. Loyalty to both is that bond. If we are put under authority, we must trust it and obey it in the Lord ; if we are put in authority, we must use it under God for the preservation of our national life and those honoured institutions which He has entrusted to us to keep and hand on. It is a laudable ambition to hope for the perpetuity and expansion of the race to which we belong ; for it is a noble stock, and has born fruit abundantly, but only because English people are God-fearing and law-abiding. While we are such, we may claim the promise of God : "The children of Thy servants shall continue and their seed shall stand fast in Thy sight".

VI. *By the* Rev. A. W. Robinson, *of All hallows Barking, E.C.; on October* 20, 1889.

THE DIVINE PURPOSE, SURE AND ETERNAL.

"The Eternal Purpose."—*Eph.* iii. 11.

A MAN is distinguished from the creatures beneath him by the fact that he can ask a question; and one man is distinguished from another by the kind of question which he asks. A man is to be measured by the size of his question. Small men ask small questions: questions of here and now; of to-day and to-morrow and the next day; of how they may quickest fill their pockets, or gain another step upon the social ladder. Great men are occupied with great thoughts, of life, of man, of history, of God.

So, also, the size of an age is to be determined by the size of its questions. It has been claimed that our own is a great age, and tried by this test we need not fear to assert that it is so. It is full of questions, and they are great questions. As never before, for example, have the eyes of men been straining upward and backward into the dim recesses of the past to discover something, if it may be, of the first beginnings of things, of matter and life, of man, his earth, the solar system and the universe. These have been the great and characteristic questions of the age. We know

well the interest with which the people regard inquiries of this sort, how they read the popular books that deal with them, how they will attend lectures and discussions, and are prepared to give their money for the purposes of such research. It is a great age that can give itself to such questions with the interest and energy of ours.

But there are yet greater questions than these, and the age that asks them will be a yet greater age than this. The direction of these questions will point not towards the past but towards the future. Men will be asking not so much of the origin as of the goal, the destination of the things they see and know. Not "from what?" but "to what?"; not "how?" but "why?" Teleological questions, not archæological questions. Higher level questions: greater and nobler interrogatives.

And, indeed, there are not wanting signs to show that the thoughts of men around us are already beginning to turn that way, so that it might not be unsafe to hazard the prophecy that many amongst us will live to see these questions taken up with new and surprising energy by whole masses of the people.

And if that is to be so, there is another thing that we may venture to foretell: it is this—that then will open a new day in the history of the Christian Church. Among such questions she will be in her element and she will find herself at home.

In the days that are going she has found herself not seldom standing on one side, while another teacher has proved to multitudes more attractive because able,

it seemed, to tell them more of such things as they cared to know. The Christian Church has not professed to teach much more than great far-reaching principles in regard to the earliest stages of the world's development. She has never felt it to be her work to lead men backwards to the twilight of a prehistoric age. She has had little taste, genius, faculty for such pursuits, and has perhaps felt awkward and uncomfortable while the thoughts of so many of her children have been crowding that way. But when the change comes, she will step forth in her natural character, with no hesitation as to her message, speaking in no uncertain tones of such things as she knows.

And when she so comes forth to meet the questionings of men, we need not hesitate to say that she will carry in her hand a Book, not new, a Book not of the dead past, but of the living present, and yet more living future—"the Book of Life"—to which generations of men have looked, to resolve for them the riddles of their state and destiny; and to which, thanks not a little, we may gladly believe, to the Biblical studies which are in the meantime being so arduously conducted on their behalf, men will find themselves turning again with an interest and a hope that will surprise themselves.

And while we have ventured so far in the attempt to forecast the future, let us add just one thing more. If that Book in her hand is to lie open for long at any particular place, shall we not dare to guess what that place will be? Is it quite overbold to say that

it will be the Epistle of St. Paul to the Ephesians? If the living teaching Church stood forth in the sixteenth century with his Epistle to the Romans, the gospel of individual life and freedom; shall it not be that, when men are craving in the nineteenth, or are we to say the twentieth, century, for a yet larger gospel of the social state, they shall find what they need in this other letter of his?

The Epistle to the Ephesians—"the divinest composition of man," as one of the acutest thinkers of our century has called it—is a composition primarily addressed to the soul. It is full of ardent, impetuous passion, and the tide of its feeling, that swayed and swept the writer along, must be allowed to exercise its force upon the reader too. Only when the words quicken something of their own enthusiasm in our souls shall we be able to see things as their writer saw. And yet, though primarily addressed to the heart and soul, though it may not seem easy always to present an exact analysis of the progress of the argument, we shall mistake if we imagine that there is any real lack of intellectual lucidity in what is written. We are left in no doubt as to the great main positions of the thesis. We can indeed "perceive when we read" his "understanding in the mystery," the mystery of human life, of all life, of the Divine intention in regard to it; that mystery which has been for ages dark and secret, but which at last, as he claims, has been made known to him that he may disclose to others. "The years know much of

which the days are ignorant:" to him at last has come the secret of the years, nay more "the purpose of the ages".

It is indeed a great claim to make, the claim to state completely "the Eternal Purpose," and we may well expect to be allowed to pause and test before admitting it.

I suppose that we should prepare to test it in some such way as this. A revelation of the Divine Purpose with the world—to be complete—we should say, must at all events tell us these two things: it must tell us the goal to be aimed at, and it must tell us also the mode, the method, the means, by which its final attainment is to be reached. On both these points we must have information clear and satisfying to the mind and moral sense.

1. St. Paul most certainly would not decline the test. In his magnificent opening sentence he begins by telling what it has been given him to tell about the first. After enumerating many great blessings of the Christian dispensation, he leads up to the account of that which in his view will yield the place of pre-eminence to none; he tells how God hath made "the riches of grace to abound towards us in all wisdom and prudence, having made known unto us the mystery of His will according to the good pleasure which He purposed . . . unto a dispensation"—not ours, but—"of the fulness of the times, to sum up all things . . . the things in the heavens and the things upon the earth".

It is the vision of an ultimate gathering up of all the now distracted, disjointed elements of creation into one last reconciliation of harmony and peace :

> The one, far-off, divine event,
> To which the whole creation moves.

Now we can conceive that some might receive these great words with a trembling wonder as they remembered other words, to them equally sacred, which they might find it difficult to think consistent with them ; but that any should imagine the outlook thus unhesitatingly offered by St. Paul to be less large and glorious than we could have wished to picture it—it would be scarcely possible to believe. No, nothing could be vaster, more magnificent than this. Hope may gaze on it with unabating wonder.

2. But yet we must have more than this, however much this is. It might be but a happy guess that should thus point far off into the dim bright distance. If it is to be made real to us, we must have that revealed which will make the hope more definite. We must know, in fact, not only "whither" the Creation is going, we must also know "the way". What is the method which is leading to the predetermined end? St. Paul has certainly no desire to leave any man in doubt of this. He will answer the question both generally and particularly. Generally, he says the accomplishment of this great purpose has been committed to Christ. He is "the way," the Reconciler, the Consummator. It is the Divine intention to "sum up all things in Christ"; "accord-

ing to His good pleasure which He purposed in Him," "according to the eternal purpose which He purposed in Christ Jesus our Lord".

But also more particularly. It is to be effected "through the Church . . . according to the eternal purpose which He purposed in Christ Jesus our Lord". "Through the Church." It is of this part of the Divine method that St. Paul more particularly treats in this Epistle; this it is which he specially desires to make clear as the true key to the understanding of all things else. How necessary the effort was, we know who see that to many his meaning has not yet by any means made itself plain. The very mention of the words "the Church" puzzles, if it does not utterly repel them: for it seems at once to suggest all that is most narrow and exclusive, least like the working of any large, wide purposes of good. And, indeed, quite apart from all the interpretations which the Apostle's words may at different times have been made to bear, it is not difficult to see how to the less careful sort of readers there might seem to be a good deal in what St. Paul has said to justify an impression of this kind.

And yet no one can say that St. Paul does not make perfectly clear what he means by the Church. To him it consists of a particular body of persons chosen out from the race to be the recipients of peculiar favours: persons taken from the world into a position of nearness to God, called to be the objects of His special grace and care. True, they are not to

belong entirely to the Jewish race: against such a limitation St. Paul will contend, if need be, to the death. But yet the number of the chosen is really small, only a fraction of mankind. His meaning is clear: it is its very clearness that makes the difficulty; to many, as they think, the insuperable difficulty.

And it is a difficulty, let us remember, to which the whole tone and temper of our thinking to-day renders us specially sensitive. If there is any one thing that we distrust and dislike more than another it is favouritism. We are at war with monopoly in every form; with every sort of exclusiveness and the setting up of barriers to divide man from man and class from class. This tendency must be reckoned with as a most potent force in our politics, and its influence is not less observable in our theology. Our religious thought must be broad and liberal and inclusive: we are in no mind for arbitrary lines of dogmatic limitation.

And such appear to many to be exactly the lines of this teaching about the Church. In it they seem to be confronted by favouritism in its extremest shape. Have not some of us been made to feel the difficulty when for instance we have been teaching that singularly clear and definite summary of the chief doctrines of the Creed, contained for us in our Church Catechism? Singularly clear, indeed, is that Catechism doctrine of the Circles in the Creed.

First there is the circle of Creation, embracing "all the world". Then there is within that the circle of

Redemption, including "all mankind". Within this again is the innermost circle of all, the circle of Election; "Thirdly in God the Holy Ghost, Who sanctifieth me and all the elect people of God," defined in the Creed itself to be the holy Catholic Church, of which we all were "made" members in our baptism.

How clear, but again how difficult! Which of us has not found his tongue falter in the saying of it, knowing full well the force of inward opposition which such a statement would be certain to encounter?

Men can rejoice to-day in the broad gospel of Creation, in the belief in the great All-Father: they can accept most cordially words which tell of the wide reach of the Redemption in the one great Head of the Race: but just in proportion as they grasp these articles of the faith and are resolved to hold them, do they appear to find themselves pulled up very sharp before the doctrine of a privileged order, a favoured class under the special influence of the Divine Spirit.

"Why," they say, "does not such a doctrine contradict altogether the other previous teachings of the Creed? Can it possibly be reconciled with them? If all are created and all are redeemed, why suddenly stop short and begin to speak of an *elect* number chosen to be the recipients of grace?" We shall all feel that it is a most significant fact that from the American Prayer Book the word "elect" has been entirely expunged. The difficulty is very real. We may say that it is the great difficulty in the

way of an acceptance of definite Church teaching to-day.

But what if it should prove that the difficulty has been due after all in largest part to an imperfect apprehension of the meaning of St. Paul?

What if with him election is not rejection, but the very opposite of it? What if his full persuasion was that the Divine wisdom is choosing some, that through these it may best and quickest fulfil its purposes of love to all? What if, in a word, the Church is but part of a great purpose: a step—shall we say a prophecy, a pledge?—"a kind of first-fruits," made up of representative elements, an earnest of a something larger to come hereafter "in the dispensation of the fulness of the times"?

Does that seem so impossible, so unlikely, so entirely different from any method we might think would be employed?

Some of us may remember an address which was delivered, it may be twelve years ago, to members of this University in the rooms of the Church Society, on the subject of Christian work, by the then Vicar[1] of St. Peter's, Eaton Square. Few, certainly, of those who heard his words that night are likely to have forgotten them; and, if they have forgotten any part of them, they will probably yet be able to recall the way in which, so simply and yet so firmly, he stated again and again what he believed to have been the

[1] The Rev. G. H. Wilkinson, afterwards Lord Bishop of Truro.

secret of any success which it had been given him to achieve in his parochial work. "I always have worked from a centre. Wherever I have gone I have tried to get hold of a few, have drawn them as close as I could to myself, have taught them all I knew, and have made them the means of influencing others."

What if "working from a centre" be the true way of influencing, not simply a parish, but a world? What if our Lord were but stating this law when He said that the kingdom of heaven was to be likened unto "leaven which a woman took and hid in three measures of meal till the whole was leavened": and when He said near the close of His ministry to His disciples, "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain,"—as if this were indeed the true secret of work that should abide?

What if the whole of the calling and discipline of the Jewish people was but an illustration of the same law? What if the last vision of the Apocalypse be the promise of its yet wider application: when the perfected Church shall be sent forth to do her work, "and the nations"—not "the nations of them which are saved," a poor and timid gloss—"the nations shall walk in the light thereof;" "and the leaves of the tree shall be for the healing of the nations"?

What if this, then, should prove to be the account given in the Scriptures generally of the calling of the Church? What if that which we are asked to believe be really this, that the Divine Purpose is working on

to its accomplishment along the generally well-defined lines of a predetermined method; that according to this method the peculiar graces of the Christian dispensation are offered *as a rule* to those who have received the call to membership in a divinely constituted society, designed expressly to exhibit the true type of human life and fellowship, and pledged to yearn and strive and pray for the regeneration of the race in the time present and the time to come? As a rule: more than this we have no warrant and no wish to say: the rule binds us, not God: and we rejoice in the exceptions as the certain intimations of the larger harvest yet to be.

Have we in truth any argument to bring against it, save such as may spring from our own impatience? We are little men, and we are in a hurry: God is great, and He is in no hurry. Can we suppose that "the Eternal Purpose" could be accomplished in a term of human days?

Will any one say then that such an account of the matter is unreasonable, self-contradictory, in any way incredible, at all inconsistent with the highest, largest thoughts of love? Will any one maintain that he may not be most surely and effectually serving his own generation, and the counsel of God, who determines for the sake of the world to be a true member of the Church; doing his work and finding his strength in her Holy Communion; endeavouring with all his powers to forward her peace and her perfecting?

My brethren, there have been those and there are

those in this place, who have done more than any one could say to make the old full faith of the Church's Creed seem possible and credible to those who had little thought at one time they could ever find it so. Men bless you for it everywhere.

And there are those here whose lives are in the making, who are still uncertain as to the direction they shall take. Will you suffer some simple words from one who has advanced a few steps, only a few steps, further on the road?

You will find that there are two things which alone make life worth living—they are these—an Aim and a Consecration, worthy of our manhood and its powers. You will find, the more you think of it, that both are yours truly and beautifully, and as nowhere else, in the acceptance and the practice of the Church's Creed. Will you think of it? Will you do more than think of it? "Try it!" said Coleridge to those who asked if Christianity were true. "Try it!"—shall I dare to press the words on you? You would not resent my doing so, did you but know how earnestly the desire of him who speaks is that he may himself be true to them. Nevertheless, the appeal to you shall not be mine.

Our last words, as our first, shall be those of the great Teacher whose favourite theme was this that we have been considering to-day, the working of the Purposes of God. The words occur at the conclusion of one of his greatest arguments about it. Shall we not hear them speaking to us all?

"I beseech you therefore, brethren"—gathered in your University to-day—"by the mercies of God," so wide and so wonderful, "that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service; that ye may prove," each of you first to yourself and afterwards to others, "what is that," not hard and harsh and arbitrary but, "good and acceptable and perfect will of God".

VII. *By the* Rev. E. T. LEEKE, *Chancellor and Canon of Lincoln Cathedral; on November 7, 1889.*

THE KINGDOM OF OUR LORD.

"Tell ye the daughter of Zion, Behold, thy King cometh unto thee."—*St. Matt.* xxi. 5.

ONLY a fortnight, and these words will ring out clear in all the churches of the Anglican Communion in the Gospel for Advent Sunday.

It was at the triumphal entry (says the Evangelist) that this prophecy of Zechariah was fulfilled. But it was not only then; to be a King—the King—was the very purpose of His coming, and the whole record of His Life and Death, His Resurrection and Ascension, is the record of a King. He Himself affirms it—declares Himself to be a King—when He stands before Pilate and speaks of the right He has to the allegiance of men; and this truest title was written, though as an accusation, and placed upon the Cross. The Advent is the Advent of our King; not of a King, but of our King: not of a King to whom we have been pleased to swear allegiance because the advantages accruing to us therefrom were convenient, but of our King into Whose service we were born, and Who claims our allegiance as of right.

There are two ways of speaking of religion. There is "the inheritance incorruptible and undefiled and that fadeth not away"; the beauty and the happiness

of serving God; the "good things which pass man's understanding, which God hath prepared for them that love Him"; the great supper which (in the parable recorded by St. Luke) a certain man made, and of which it was such a pity to miss the enjoyment. And, again, there is the duty and the glory of serving the Great King; the allegiance to Him Who made us, Who redeemed us, Who sanctifieth us; the marriage feast, which (in the parable of St. Matthew)[1] the King made for His Son, and to which He summoned His loyal subjects. He who refuses this invitation disobeys a royal command and is a rebel.

It is well in each of these two ways to think and to speak about religion. The "inheritance incorruptible and undefiled, and that fadeth not away," the "good things which pass man's understanding"; all this involves no narrow selfishness. Men throw it in our teeth that such a religion is serving God for what we can get. Not so! The salvation for which God bids us seek and hope is not just escaping from the punishment of sin, or being set free from fear and made happy; rather is it the being saved from our sins by the Lord Jesus Christ, the being brought back by Him to the image of God which we had lost through Adam's fall and our own sin, the working out in ourselves, by the power of the Blessed Spirit, that purpose which God has had for us from all eternity—the fulfilment, so far as our own lives are concerned, of all that is involved in the prayer: "Thy

[1] *St. Matthew* xxii.

kingdom come". Some would tell us that to speak of the "good things" of religion is to bring to bear a poor inadequate motive; but He who knows us best sets before us these "good things," and surely sets them before us in a way that appeals to the best part of us. What we are already through God's merciful purpose and election! What one day we may be at the coming of our Lord Jesus Christ—what this election of us may result in! What a grand motive is all this as regards ourselves and as regards our work for others!

(1) As regards ourselves. What I am, and what, by God's grace, this may lead to in the end! One of God's children, not made to fall lower but to rise higher! not for the "far country" and the "husks which the swine did eat," but for the "home" and the place of the firstborn, and the wonderful words of trust and love from the Father, "All that I have is thine"! My consolation under present disappointment! My incitement to holiness, both out of gratitude to Him Who has said, "Come out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and I will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty"; and in preparation for the coming of our Blessed Lord, as St. John exhorts us, "And every one that hath this hope set on Him purifieth himself even as He is pure"! My "anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil"!

(2) As regards our work for others. If we would bring the power of this hope—this true golden age—to bear on the lives of other men, we must realise it ourselves. And, if we do realise it ourselves, if it is in us a living, vitalising force, then we cannot help bringing it to bear upon the lives of others. And surely there is need enough for this living force in the Church and in the England of to-day! Were our hope set on Him—on His coming and on the glorious inheritance, the salvation to be revealed when He is revealed—we should be "pressing on toward the goal unto the prize of the high calling of God in Christ Jesus," we should not have time to quarrel over things indifferent, we should rejoice ungrudgingly at every true effort made to hasten the coming of the Lord we love! And of the need of such a "living hope," an anchor reaching up into the untroubled calm of the great life beyond, does not the restlessness and discontent of large masses of our countrymen speak to us in urgent tones? There is a craving after something better, something more certain, something higher and more hopeful in the future for self and wife and children, which is partly at the root of the blind groping after a golden age in the regions of socialism which we see to-day. Believe me, the forces at work amongst our workmen, whose patience and self-denial and solid virtues command our admiration and compel us to recognise that in all these respects often enough "the first are last, and the last first," are not all destructive. Far from it! There is an ideal—faintly

seen, perhaps, and not very wisely sought after, but still an ideal—of a life such as a man's life ought to be, and a woman's life and a child's life. And it should be our effort and our earnest prayer that, by God's own means and in God's own way, that moral and material elevation may be attained for all our fellow-men, the despair of which produces discontent, whilst the hope of it would rouse the brave effort of such multitudes.

Surely we are, if we are worthy of the name of Christian, to strive to lift the thoughts of every class of our fellow-men, and to direct rather than to crush their aspirations; not to tell them that their hopes of an improvement, material and moral and spiritual, on earth, are a delusion and a sham, but to lift their hopes still higher than this, and to bid them—even if God see fit to keep back from them much that they long after in this life—thank God for their franchise, their citizenship, their inheritance in His eternal kingdom; to bid them lift up their hearts and rejoice that God our Father has, at the coming of our Lord Jesus Christ, such a wonderful future for His "sons and daughters".

And, as regards this world, even here in England things are not—we know they are not—as they ought to be. Selfishness is the law of trade, and is a sort of car of Juggernaut, which may crush the very masses that pull it along. Political economy may have its inexorable laws, but it does not follow that they are the laws of God's kingdom upon earth, of God's world. The "residuum," as we sometimes despair-

ingly and unbelievingly call it, forgetting that we are all God's children, ought not to exist and would not exist if the followers of Jesus Christ had His self-sacrifice. Respect your brothers and sisters in the great Family! Believe in them! Teach them what they are in God's purpose and yet may be! Bid them look forward and look up, to the Advent as an object of hope, not to death as an object of fear. At present there are too many of our fellow-men who (to use an agricultural phrase) are "farming for leaving," not looking beyond a few remaining years of life on earth, "running out" their powers of body and mind and spirit. Rouse men to dissatisfaction, to disappointment with this state of things—disappointment mixed with hope, and resolve stirred by gratitude and love to God our Father and to our Lord Jesus Christ.

So far we have spoken of "the lively hope," the "inheritance incorruptible and undefiled, and that fadeth not away," of which our text, taken in connection with the approaching Advent season, tells us. And we have seen that it is far from being a mere selfish hope of personal aggrandisement, that it includes all that is contained in the unselfish prayer, "Thy kingdom come". We have spoken of the importance of replacing the false hopes which delude so many by this true hope—a hope of the present life as well as of that which is to come—the true golden age, of which—and thank God for it!—men do dream. In the direction of this hope lies the fulfilment of the

aspirations which stir men's hearts into a noble discontent with the base surroundings and narrowed horizon of themselves and their fellows. And we, who realise the grandeur of this hope, shall never rest content with the present state of things; not believing that it is God's will that the world shall be left, so much of it, in heathen darkness, or, to come nearer home, that the conditions of the life of men and women and children who bear the name of Christ should be as they so often are in this Christian land of England.

And now we are to speak of the Advent as it tells us of the King, our King. So far it has been more "how beautiful is true religion: what a glorious vista it opens out before us: what a wonderful inheritance is that for which God our Father has created man, and to which the Lord Jesus has redeemed us, and for which God the Holy Ghost is striving to prepare us!" But now it is rather "how grand to serve the King, to bow down before Him and do Him homage!" So far, it has been the *pleasure* of religion; but now it is the *duty*. So far, it has been, "I like," but now it is to be "I ought".

And what a power this appeal "I ought" has over us! A strange power, were it not that we are made so as to respond to this call of duty! Not, surely, here have we the mere slavish habit, of gradual growth, as some would tell us, through the ages of obedience; it is not that nature has trained man often by rough ways, "a word and a blow," or as it has been quaintly put, "the blow first and the word afterwards," until

at last man has got an idea of right and wrong, and that he must obey, whether there be any fear of the "blow" or not. No! surely! Rather here have we the glorious instinct, implanted by God Himself, token of a lofty destiny, of allegiance to a King. Thank God for this, that "I must," that "I ought," is not a narrowing of the bounds which limit my freedom, but is the very charter of my freedom! That I am the subject of a King brings me not only freedom but power. There is no greater truth than that enshrined in our beautiful Collect of Peace at Morning Prayer, "O God . . . Whose service is perfect freedom," or, as the old Latin Collect had it, "O God, Whose service is a kingdom".

How blessed to think not only of the loving Friend, but of the King, the Lord! not only "she loved much," "she hath done what she could," but "Well done, good and faithful servant, enter thou into the joy of thy Lord"—"Thou, therefore, endure hardness, as a good soldier of Jesus Christ"—"I have fought a good fight. I have finished my course. I have kept the faith."

"Thee would man praise," said St. Augustine, "though but a fragment of Thy creation. Thou dost arouse us to delight in praising Thee; for Thou hast made us for Thyself, and our heart is restless, until it find rest in Thee." But what is this "rest"? Not the rest of silence and inactivity; but a man's true position found, the true centre of his being, as when the planets circle round their central sun unceasingly in stable orbits, swayed in most restful movement by

that strange power of attraction which is inherent in themselves and in the sun. "Thou art my King!" When a man has learnt to say this, God having taught him something of what is involved in that word "Thou," he is at rest, and yet in most full exercise of all his powers.

"Thou art my King. I am a soldier in the army of the Lord." Why! in an earthly kingdom, the very existence of an army depends upon this instinct of allegiance, this sense of duty. What is it that makes men obey, that renders military discipline possible, that leads men to stand calm under a hail of bullets, or with dogged determination to work the guns? If men did not want to obey, if there were not a natural force in man to respond to the force from above, where would be the coherence of a regiment, of an army? Now and then the fierce rush, as of wild beasts enraged at resistance or fierce with pain, there might be—the desperate charge at the embrasure—but no real power to resist, no steady, crushing advance, no victory for home and native land, except there were, however unthought of or overlaid in men's hearts, this sense of duty, of allegiance to a force which has its centre not in the officers of the regiment, not even in the General or the Commander-in-chief, not even in the abstract idea of "the fatherland," but in the Great Father, the Universal Lord. "Thy King cometh unto thee."

The coming of the King involves all other blessings; it is the coming of the Saviour and the loving Friend.

Allegiance is my necessity as man, my duty, my highest happiness!

1. It is my necessity! It is needed for the development of my true powers, if I am to come to what God made me for, if I am to be brought back to the image of God in which Adam and Eve were formed, and to which the Lord Jesus came that He might restore me, and for the restoration of which in me God the Holy Spirit works. It is all opposing forces in my life, no result, no real progress, all hindrances, every effort nullified, unless I recognise my Saviour as my King, and submit myself to Him; make, that is, such recognition and such submission the aim of my life more and more, for perfect knowledge and perfect service will never be attained on this side the grave. Surely there is need to remember this, when we look round upon some of the ideals which Christians seem to set before themselves! Whatever be the aspect of my life's work that I am contemplating, whether my own future, or the lifting of others to higher hopes and a purer life, or the setting forth of God's glory and the extension of His kingdom, I can only make real progress, only do real work, as I learn to take my true place of humble service, of loving allegiance to my Lord, my King.

2. Yes! and allegiance is my duty! The King is on His throne; I do not place Him there. It is not as when the barons and freemen of the land elect a king, and set him on the throne, and swear fealty to him and do him homage! We do not set our

King upon His throne. "Thy throne, O God, is for ever and ever." The King is the Creator as well as the Redeemer. I came into the world His subject. And beyond all this, brethren! you and I are bound by yet closer ties—more personal, may I say?—more loving ties to our King. We are bound to Him in His own covenant of allegiance and love in our baptism. How can I face the shame, the ingratitude, of turning back from Him Who by His death has won for me that living union with Himself of which Holy Baptism is His own assurance and His means?

3. And allegiance is my highest happiness!

"Come unto Me. Take My yoke upon you and learn of Me. My yoke is easy and My burden is light."

Yes! true rest, true happiness in His service; a burden, says one writer, not to crush down but to lift up; not as the heavy pack of the weary traveller, but as the wings of the soaring eagle.

Our King is not a despot to crush down, but a true King, the people's head, Who alone knoweth them and can lead them on and up along the path of true progress and true happiness. And He will so lead us, if we will submit ourselves to Him!

Yes! and this allegiance is a positive force in my own life and in the world! It is not only, as we saw, that a want of it puts the machine out of gear, that all is disorder unless we recognise our King and do Him homage continually. There is more than this. "I am a man under authority," said the Roman centurion

to our Blessed Lord, "having soldiers under me, and I say to this man, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doeth it." The secret of the power that he exercised was that he himself was "under authority"; he looked up to a higher authority than his own; he expected his soldiers, his servant, to render that obedience which he himself rendered; he and they alike were subjects of the emperor, serving in the army of the empire.

And this is the secret of all power in the family and in the State. Only, behind the figure of the earthly ruler, whether patriarch, or chief, or president of the republic, or king, or emperor, there stands the Eternal Ruler, the source of all authority; as it is so beautifully expressed in the first of the Collects for the Queen in our Communion office: "Almighty God . . . so rule the heart of Thy chosen servant . . . that she, knowing Whose minister she is, may above all things seek Thy honour and glory; and that we and all her subjects, duly considering Whose authority she hath, may faithfully serve, honour, and humbly obey her, in Thee and for Thee, according to Thy blessed word and ordinance".

How often do parents complain that their children refuse to obey them as they grow up; of divisions and rebellion in the family. Parents should themselves obey, and show it in their lives. This would be the cure for many a home trouble; not to let the children feel that "Do this," "Don't do that," is a thing which

is to last until they are grown up, and that then they will be free from it, as their parents are already. Nobody likes being taught obedience by people who are not themselves obedient. Let the parents live as "under authority" themselves, and lead their children to feel that all their lives long they will all, parents and children, be "under authority" to God.

And in the State as in the family. How can Statesmen expect that the people will obey their leading unless they themselves are being led by God? The leader of the people must look up, and not down, for this authority; if he wants to lead the people, he must not be like Louise Michel,[1] two years ago in Paris, "leaning against the railings, waiting for a popular movement that she might head it".

Can we wonder at men objecting to be led except by those who themselves recognise the leadership of God, that they object to be kept down by any but God Himself?

Man is made for this, to be the subject of our Lord; and to no lower position will he contentedly submit.

"Behold, thy King cometh unto thee." Happy for us, and for the world through us, if He be come to us and be accepted by us as our King!

[1] Resignation of President Grevy, *Standard*, Dec. 2, 1887.

VIII.

By the Most Reverend the Lord Archbishop of Canterbury; *on the First Sunday after Trinity, June* 8, 1890.

LOVE'S ALL-EMBRACING ACTIVITY.

"Beloved, if God so loved us, we ought also to love one another."—1 *St. John* iv. 11.

I AM desired to ask your bounty for Addenbrooke's Hospital to-day, and to-day's Epistle and Gospel plead eloquently, indeed, for Addenbrooke's Hospital,[1] for its charities and for its famous schools. The Gospel is the first Christian Physician's appeal to human feeling in the narrative of a typical case—St. Luke on Lazarus. The Epistle is the climax and the sum of St. John's analysis of a Passion which was then the new-found power in the world. It prescribed the treatment. The Gospel is, first of all, St. Luke's tender harrowing tale of the sick man famished at the door of opulence; and again under this tale, a revelation that the disorder of society had spiritual causes reaching far out into the eternal world, and that its true healers had already been sent among them—"Let them hear them".

It is upon hearts full of these facts, and troubled at them, that the Passion of healing comes. Although it would be unreasonable not to recognise the great gulf of difference fixed between a world which knew not, and a world which knows, the working of that

[1] At Cambridge.

Passion; yet its perfect work has scarcely ever seemed much farther off than to-day. Never have social conditions appealed in so acute a voice to believers to trust and to apply their belief; seldom has their belief been so strangely censured as both inadequate because too perfect, and inapplicable because too elementary; yet seldom has the careless part of society seemed more alive to the probability that, failing known remedies, some remedy may administer itself, more dreaded than the disease.

If then the Epistle and Gospel of to-day were thus yoked together centuries ago in England to draw out a social principle, the development of things in England has only made them still more of a social Gospel and Epistle.

It is palpable that our Lord notes no vicious trait in the rich and nameless man—unnamed (the Greek Father keenly says) because the names of the rich are of so much less lasting significance than the names of sufferers. The last note of his soul in his lost estate seems the awakening of a truer nature amid the discipline of a world freed from delusions. That last trait, a pang of fear for others, is a pang evidently more possible for one who had just simply neglected others, not wilfully sacrificed their bodies or their souls to himself.

The absence of actual sins from the bold sketch makes the plain sense plainer. It is just a human contrast which Christ draws—dress and daintiness, suffering and helplessness. Juxtaposition without contact; or contact without sympathy. The very

wording of the earthly part of the story is a condemnation of that Contrast, as of a contrast which ought not to exist. Then, out of His own knowledge, Christ adds that, if such contrasts are allowed, the consequences will be very far-reaching indeed in the prolonged biographies of the persons concerned.

But, apart from any motives drawn from the appalling sequel, why should Dives have found the contrast unbearable? *Alterius spectare laborem* sweetened the sweetness of a not ignoble soul, *quibus ipse malis careas quia cernere suave est.*

However, Society has not generally taken that refreshing view of the Contrast. Society has been always feeling its way to solid reasons why Dives should care. In great times, to which the State was all in all, the individual was valued as profitable to the city. Pericles is well made to say that we ought to remember with gratitude even an unsatisfactory and characterless rank and file falling on the field, "because they served their country more by dying for her than ever they harmed her by their bad living". But, if a person was quite as useless as Lazarus, the State could have no interest in him. May we not note here how that very word Interest witnesses to an expansion of men's feeling? It is now a strong word to describe the independent care or even delight taken in things. At first it concerned only the sense of advantage to be derived from them. Its force is so happily changed that we now might even speak of a

disinterested interest—an interest in the newer sense divested of interest in the old selfish sense.

Aurelius looked beyond the State's interest in man. "A true conception of the one purpose of the world opens before him only, who often says to himself, 'I am a living member of the system of rational beings'. One who can only feel 'I am a part of it' does not yet love man from the heart. For him beneficence is but a propriety: he does not yet see how his own good is involved in it."

Yet there lies little here of popular motive to exertion, little promise of the ministry to misery—even if the thought had been quite free from the old tang of selfishness.

Judaism found a real working power in the desire to be like the merciful Father, "Who," says the Talmud, "opens the Pentateuch by clothing in skins the destitute Adam, and closes it by burying the lifeless prophet". The Koran has its assurances of pardon and prosperity for the generous.

But to another lofty spirit—the spirit which developed no Divine ideal, and invented no bribe—to the spirit of Gautama the Contrast had ages before been unendurable. He knew that "abstinence and matted hair, nakedness and rough garment, could not save," but he at least would not be found in the ranks of comfort. If want was the necessary lot of the masses, it should be the voluntary portion of their prince.

Of all these motives only one has effectively helped

Lazarus. Not the good of the commonwealth, nor indignant sympathy, nor the prosperity of the generous. Nay, they have rather multiplied the swarms of mendicants, wherever these are the principles relied on.

And even the Hebrew principle admitted of being, and needed to be, something still raised and developed.

Is it certain that Christians realise how large a part of Christian thought and energy is absolutely due on Christian principles, and ought to be devoted, to social questions?

When, at his consecration, each head of our own religious society has to answer this question: "Will you show yourself gentle and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?" the gentleness he promises for Christ's sake is the tenderness of the whole Christian society. It is the pledge which the community exacts from one to whom it commits leadership.

When the old poverty of comparatively small populations grows with their growth into our tremendous problems of pauperism, of sanitation, of wages and labour, fierce competition of employers, desperate competition of employed; when the destitution of strangers assumes vast proportions in foreign immigration—these immense changes emphasise the Bishop's answer, "I will so show myself, by God's help," as not conventional but essential—essential for the whole society then and there represented. That word "for Christ's sake" stamps the question as "Non-conven-

tional," meant to be as wide as Christendom and Christian doctrine.

It is to the full sense of the words a Promise of Love—a pledge that we will love. It assumes that we can love if we will. And we can. Love is not in us at least a spontaneous emotion. This Love is the exact converse of what we call Love when we mean the Passion which desires to appropriate its object to itself, whether money, or place, or honour, or person. That love is quenchable by enjoyment; this is capable only of increase, for this Love is a readiness of the Will for sacrifice, a devotedness certain never to say "I have done as much sacrifice and felt as much interest as seems called for". Being matter of will, our Lord always calls this Love a commandment, "A new commandment I give you, that ye love one another"—"This is My commandment". And if St. John gives it a tenderer name, it is a name of the same complexion, "This is the message (the *ἀγγελία*) which we have heard of Him, that we love one another". Obedience to that message is an act of the Will. It is a willed and willing imparting of what one has and what one is. Emotions soon quicken round about that act; by habit and delight it grows spontaneous; well it may. Its first work, says St. John, is to reveal God Himself in us more brightly. There comes a grasp of His characteristic manifestation—an insight. "He that loveth not did not perceive God" (*οὐκ ἔγνω τὸν Θεόν*), "did not perceive Him" even when he gave in his adherence to His cause

in the world, "but every one that loveth perceiveth God".

That is not all. Love is more than a substitute for inadequate organs, for baffled sight. The man of Love becomes a reflex, a mirror of God. "No one has ever gazed on God" (τεθεᾶται), but "if we love, God abides within us" (ἐν ἡμῖν μένει). They that love Him become instruments for letting the world see what He is. Their Self-surrender is no absorption; it gathers into a "spring of moral energy" within, and leaps back to light a shining stream of sacrifice.

These expressions are but the writing down in other words of St. John's distinct utterances and simple figures. If it is hard to receive them, it is because it is hard to determine on that act of will, and the Self-surrender is rare. But there have been lives in the past, we are sure there are hidden lives in the present —Cambridge herself has fostered such lives and loved them very lately — lives which have realised that wonderful concluding word "God's Love has been perfected in them".

One step onward, and St. John explains that these spiritual facts lie in the very nature of things, in the nature of God. The "God Who abides in us"—what is He? Not an all-absorbing or an all-pervading self, but an all-imparting self.

"God is Beauty," said the Greek; "God is Strength," said the Roman; "God is Law," said the Jew; "God is Love," says the disciple. That He limited the universe out of Himself, that He redeemed it out of

Himself when it willed to stand apart from Him, that He imparts Himself unreservedly to it, and to us (for this He does, if we believe), this in infiniteness, and this in minuteness, is the Self-revelation of God.

In the midst of the mystery and the awe and the introspection—nothing marks the oneness of our own diverse faculties more than this—that, with a touch which anywhere else we should not hesitate to call humour, St. John puts the test to the value of these lofty ideas—not to dissipate them indeed, but to prove them. In the pulpit or in the study, in the cathedral or in the oratory, the grand conviction touches many of us. "It came to this that the Son of God had for love to lay down His life for us, and we ought to lay down our lives for the brethren."

"Yes," St. John seems to say, "Yes; but you will not be much called on to do that when things are settled. You will not be asked for your life—will you then give up something of your living? There is more call for that: all insight and all reverence, and heroic resolution (if need were), being assumed to be yours. Whoso hath the world's livelihood (βίος) and looks on his brother in want, and locks his compassions out of his reach—how is God's love immanent in him?"

The barbed question is followed up by a glowing indignation—called for, it would seem, even in those days of the first Love. Ah! "Little children of mine, do not let us be loving in word, nor even in tongue, but in deed and in truth."

Not so much theory, not so much even of warm expression—but work, but reality.

This then is how the Epistle takes up the Gospel. This is why Dives must attend to Lazarus. Christ has brought a new light to bear on our minds, and the new light is bound to be a new form of force upon our will. Long ago the Great Contrast had revolted one and paralysed another, even if it was "nothing to some that passed by".

But when the hidden mystery of things becomes a history, when we are shown what God has done for us, what His heart is towards us, the Contrast is not a mere trial to our feelings, but an injustice which we are to look into, an upsetting of the Equities of the world which we are to try to right.

"If God so loved us, as now we know He did, we owe it to love one another." It is a debt. That life was given, and given to us. There must be some obligations growing out of that utterly unearned increment. Love in its length and breadth and depth and height has been given us, and still there are crowds of human creatures round us so unloved, and hence so unloving, that it is the so-called atheist's first question: "Can any God have created such misery as this? If He is God, how can He suffer it?"

Surely it must be to these that our Debt is to be discharged. Surely it is by our working that God will cease to permit the misery that He has not made.

Repay, redress, rebalance we cannot by mere almsgiving for their good, however liberal. Noble almsdeeds have been often stirred up by the thought of Lazarus sinking till he is taken for almost a corpse by the street-dogs, and his very name appropriated to the most miserable class of all mankind. But "this world's goods"—"the life of this world (*βίος κόσμου*)" of which St. John asks us to give him some,—"this world's life" is more than its spare monies. Breath, light, space to be decent, and healthful food; order and peace and rest, and beautiful sights and sounds; knowledge and the power to care for it, time to consider, religion, and a belief that religion and worship are for the likes of them and not a form of luxury;—these are regions of "the life of this world" which we inherit, but which have been fenced and walled off from millions. These dearest and most precious gifts of God, with all the training and habits that appreciate and procure them, are part and parcel of that world-life which St. John asks us to share more equitably—on the ground that Christ has given us His whole self, Godhead, Manhood, and Kingdom.

The recognition of this breadth of interests which have been alienated for a time both from Christ and from the poor is a recognition characteristic of our University and College Missions and Houses. It no doubt will characterise those Brotherhoods which, with whatever restriction or with whatever freedom, are certain to arise in their time to grapple with that alienation. The Contrast, as here realised, was not a

mere contrast between poverty and riches, but between the unstinted possession of and exclusion from all the better wealth of mind and feeling and sense. The Contrast between dockyard gates and our own courts and libraries was less than the Contrast between the subjects of our lectures, our books, our discussions, and their daily literature, their inane songs, and their hourly bawl. You were not satisfied that a poor order of men, with their poor wives and pent-up families for sole companionship, few and far between, one to ten thousands, should be the only power dedicated and deputed to love the poor. You have seen that the one hope of reclaiming these truly border tribes to manners, morals, and Christ, was to occupy strongholds of vigorous personal interest among them. When, seventy years ago, the labourers' cottages were swept away from so many great estates and royal parks, and labourers driven to what distant homes they could find, a deep severance ran in between classes and ranks, which for a time made an end of loyalty, neighbourliness, and mutual trust, in many a country side.

When London and the manufacturing cities surround themselves with smiling suburbs of comfortable houses among trees and gardens, mile upon mile ; and the one condition of laying out the plots in endless variety is that workpeople and tradesmen and their own outdoor servants shall not be housed among them or near them, but must make out their journey and their long work-day as they can : these happy people

are doing on a greater scale what princes and nobles have given up doing, and they are storing up worse bitterness. Meantime their families grow up in the most fatal of ignorances—ignorance of the poor, and of their wants, and of their worth.

When we with the best intent are building, broad and high, castles of dwellings for artisans, we still are not working on the lines of nature and society. A Ptochopolis, or even a Penetopolis, will never be a Polis at all. Sanitation and accommodation, with even recreation added, are not all that the simplest society claims.

Society, to be society, must have society. It cannot be all of one grain. The simplest must have some little range of ranks. It must have some elements of inspiration from without it, and from above it, in force sufficient to be felt. Some loving spirits must go and dwell among them; who will not hear of brutality being regarded as the natural law, even of the lowest; who will begin by expecting of them, even as of others, soberness and honesty and care for the family, and through expecting patiently will create. There are the ἀρχηγοὶ of a new society; and there is no form of influence fuller of power, fuller it may be of trial, but also fuller of reward, and richer for the future.

What the few bear who live thus, what discouragements, what broken pledges, what fallings back, what mad sounds by night, what sights by day, no novel and no visitor can describe. None know but they

who live there. They themselves have told us so. And yet there are the elements of society. There is duty constantly scorning selfishness, suffering brutality rather than wrongly escape from it, working itself to death for the children rather than take them to the workhouse. There are sacrifices as strange as the sins that impose them. Again there are ears that will hear, men and families that will advance their whole standard of life, under the influence of those whom they have seen loving them for nought.

Again, that promise of the Christian bishop and Church, is to be gentle to "strangers," "peregrini," "destitute of help," not to exceed the rich man's neglect by forbidding Lazarus so much as to be laid at the gate. Even on economic grounds it seems questionable whether the immigration of destitute foreigners does not attract as much trade to our shores as it appropriates of our resources. But who can conceive what or how widely felt might be the effect produced first upon, and then through, that mixed multitude, as it sweeps past us, or surges to and fro among us, if here it were made clear to them what is the effect of Christ's Church and Gospel on national habits in England!

Once more, St. John inferred by a somewhat singular argument that the apparently attractive doctrine of Love would be met with bitter opposition. For the acceptance of it (said he) had wrought the greatest moral change in Christians that they were conscious of. "In ourselves it has been a passing

from death unto life, that we have come to love the brethren." Can we then expect the world to accept it? without a conflict? "Marvel not if the world hate you."

But the world does not now hate those who love any one: in theory that conflict is now fought and won. The principle is admitted. Practical mountains may have yet to be moved, yet practice steadily advances. It is not for nothing that love has been preached. It is no splendid conception doomed to failure. The faith of it is a victory already; it is overcoming the world.

When the multitude of impotent folk waited in the five cloisters for the troubling of the pool, man after man stepped down, and no man cared to lift one, the most helpless of all themselves, to the edge of the wave. "He lay long time in that case."

It is not so now. We thank God that most faces are turned on him to-day, that there are arms enough to bathe him in the heaven-sent ripple of the waters. The first steps towards him are being taken.

Womanly order here and there, with a forceful tender strictness, has taken courts and flats and alleys in hand. Quiet reading, and spirited amusement, arts, applied science, discussion, find in grimiest quarters at least a few houses and halls in which there begins a steady elevation of tone, and sense, and spirit. Seats of education, the mess-room, the two Houses, the great houses of business, all send their small contingents, and, with little backing, work great successes.

There is a hope even in a politician's perception, that the sufferers of to-day may be made a platform of some sort.

But of the unselfish workers, far the most part know that if their work is to be lasting there must one Foundation be laid in the living hearts that are built into it. They must believe themselves children of a living God: must know this to be a redeemed world, whose perfect freedom only lingers till it renders true service: till men know how God has loved them, and that if God so loved them they owe it to Him to love one another.

IX.

By the Rev. H. C. G. Moule, *Principal of Ridley Hall, Cambridge; on November* 16, 1890.

THE CONSUMMATION OF LOVE AND PEACE.

"Thou shalt hide them in the secret of Thy presence."—*Psalm* xxxi. 20.

AND who are "they," of whom the prophet speaketh this? Is it a favoured few, a selected and exempted remnant, whom the care of the Eternal shall insulate from the open world, and remove into the silence of the forests or the hills, to contemplate and to adore? Is "the secret," the covert, some curtained or cloistered circle, where the wicked cease from troubling, and where there is leisure to be good? Is it a home with God beyond the grave, in the land far off, where the righteous enters into the peace and light of immortality, resting upon his bed?[1] Is the promise restricted to priests and seers here, or to the just made perfect yonder? No, it is not so. The last preceding words tell us otherwise. The "they" of this golden oracle are all those who fear Him, all those who trust in Him. The humblest spiritual loyalist to God, the weakest, and the weariest, and the busiest, who hides himself in Him, who commits the way to Him, who

[1] *Isaiah* lvii. 1, 2.

commends the spirit to Him;—this hidden life, this secret of the Presence, it is for even him.

And it is for him (we read again in the preceding sentence) as fearing thus, and as trusting thus, "*before the sons of men*". It is for those who avow the Lord as their King, and venture upon His promises, "before the sons of men". In the thick of human intercourse, amidst the shock and conflicts of human change, under the hot glare of human observation, out of doors amidst the dissonance of the common day,—it is there that this wonderful promise of the Holy Ghost by the Psalmist is to take effect. For so it runs: "Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee, before the sons of men. Thou shalt hide them in the secret of Thy presence."

Such is the scope of the promise; "for them that fear Thee, them that trust in Thee". Such is the place of the promise; "before the sons of men".

I attempted last Sunday[1] to speak of that great fact of the Gospel, the autocratic rights of our Lord Jesus Christ over us, and His call to us for an unconditional surrender of the whole of life to Him. And I aimed all along to remind you that the true place for such a surrender and its issues is the field of common life, "the next thing," "the duty that lies

[1] In a Sermon on *Romans* xiv. 7, 8; since published in a volume entitled *Christ is All.*

near," the circumstances which as a fact are ours. Surrender to Jesus Christ is not a thing reserved for exciting occasions, and artificial conditions. It is for the Christian man to-day, under the environment of this time present, in our own generation, be its obstacles and its problems what they may, so long as they are not of our choosing, but of the will of God. To-day I point you again to that familiar field. I invite you out, as it were, among the sons of men. And I say, as we survey that scene of realities and of trial, that there, even there, is the intended place not only for a genuine recognition of the rights of Jesus Christ, but for a profound enjoyment of His presence. That bright secret is no curiosity for a spiritual museum. It lives and moves. It is made for use. It is revealed, it is offered, it is given, to be worn and wielded amidst the wear and tear of all that is present, of all that is practical, around us as we are.

Such is one link between the theme of last week and of this. Surrender and the Presence, the Lord's entire Ownership and our invitation to live concealed in the Secret of His Presence—these both, according to God in His Word, are things altogether meant to work and reign in real life. Nor is this the only tie between these two spiritual facts. They not only walk the same path, but they are locked by strong embraces into one. They are, I may say, only two poles of one spiritual sphere. Surrender is the negative thing, where the Presence is the positive. Surrender is the man's turning from himself to his

Redeemer, dropping in the act the base plunder of self-love, and stretching out arms capacious, because empty, towards Him. The Presence is the Redeemer's meeting the man with the fulness of Himself, with the gift of nothing less than Himself to the creature who brings nothing but necessities and submission. So the two spiritual facts by their own nature eternally complement each other. We have all often confessed this, aye and ourselves claimed to act upon it, as we have knelt, believing and receiving, at the Table of the Feast of Christ. "Here we *offer and present* unto Thee ourselves, our souls and bodies; humbly beseeching Thee that all we may be *full-filled* with Thy grace."

That glorious complex, Surrender and the Presence, is the liberty of the life of grace, and its inviolable peace, and ever-springing power. In that supreme paradox, the Gospel, these sacred paradoxes have their vital place. An absolute submission is the secret of a perfect freedom. A supernatural peace, an inward dwelling in the Divine covert, is the secret of a life wonderfully enabled for holy energy and action along the daily path.

But now to look direct upon this latter; this hiding in the Secret of His Presence before the sons of men.

The promise is akin, as you well know, to a whole host of promises. "Thou wilt keep him in perfect peace whose mind is stayed on Thee;" "My presence

shall go with thee, and I will give thee rest;" "He leadeth me beside the waters of repose;" "The peace of God which passeth all understanding shall keep your hearts;" "Peace I leave with you, My peace I give unto you;" "in Me ye shall have peace;" "Come unto Me all ye that labour, and I will rest you; ye shall find rest unto your souls".

Here first observe the paradox of such words, then their promise. The paradox is, as I have said, that the Christian life is on the one hand meant to know no rest nor holiday from obedience to the law of duty, from hourly serving our generation in the will of God; yet, on the other hand, at the very heart of this life there is always to be this mysterious stillness, this secret place of peace. Not from an inner tumult of wrestling energies is to come that life's true power, but from this hidden calm. The unfatigued willingness to suffer, to sacrifice, to labour, to sympathise, to bestow, is to leap continually from a spring in itself as silent as it is profound. A life all activity (or perhaps all suffering) at the circumference, and revolving amidst the tangled things of the common hour, is yet to move upon a central point of rest,

> With inoffensive pace that spinning sleeps
> On the soft axle.

The world, the flesh, the tempter, all will be present, formidable parts of the Christian's circumstances; but, "Thou shalt hide him in the Secret of Thy Presence". Thronging duties may press him hard; but "Thou

shalt hide him in the Secret of Thy Presence". Sufferings of body, anguish of spirit, may strike upon the life. And grace is no anæsthetic; the Christian is no Stoic: he is follower and member of the Lord of Bethany, and of Gethsemane; he feels, he grieves, indeed; yet, "Thou shall hide him in the Secret of Thy Presence". Or look another way altogether. Take life in its most vivid, its most pleasing, interests and occupations. So these things lie for the man in the line of the will of God, and so the man fears Him, and trusts Him, before the sons of men, the paradox of grace is that in these things also "Thou shalt hide them in the Secret of Thy Presence".

It is indeed an enigma, as is almost every other great fact of the religion of the Bible. But none the less it is, it is indeed, *a promise*. "Thou shalt hide them;" "I will give thee rest;" "Ye shall find rest unto your souls;" "The peace of God which passeth all understanding shall keep your hearts".

Those last sacred words, remember, are *a promise*. We are accustomed to hear them in another and indeed a soul-moving form. As the hour of worship closes, as the communicants prepare to leave the precincts of the Table, when

> The feast, though not the love, is past and gone,

then the pastor lets the flock go with the invocation upon them of the peace of God. That is an utterance rich in significance and power. But do not forget that

its Divine original, in the Philippian Epistle, is not an invocation, but a precise and positive promise. True, it is a promise under conditions; above all under the condition that in everything we make known our requests to God. But that granted, then there follows nothing less than this certainty and guarantee, "The peace of God *shall* keep your hearts". Need I count it out of place and time here to point to that strong future tense, that wonderful "shall," and ask myself, and ask my brethren, if we have proved it true? I ask the question, I humbly press it on the soul. Here is the voice of God, the warrant of God: have we made our claim under it, and found it to mean what it says? Ah, I am speaking to many, well I know, who have so done and have so found. For myself, so far as a sinful man may venture personally to affirm, I know enough to dare to say the ground is good, if a man use it lawfully. There *is* a peace of God, able indeed to keep, to safeguard (φρουρήσει), the weakest and the most treacherous heart. There is a Presence that makes at life's centre a stillness, pregnant with positive and active blessing. There is a full-filling that can counterwork the fulness of the thronging hours, and enable men in the stress of real life to live behind it all with Jesus Christ, while they are all the while alert and attentive for the next call of duty, and the next. The Christian is needed to be ever seeking, ever aspiring upward, "not as though he had already attained". He is to avoid as his most deadly poison that subtle spiritual Pharisaism which plumes itself upon a sup-

posed advanced experience, and presumes to compare itself with others, and hesitates, if but for a moment, to prostrate itself in confession and penitence before the awful, the blessed, holiness of God. But none the less the Christian is called to a great rest as well as to a great aspiration. He is called to a great thanksgiving as well as to a deep confession. He is called, he is commanded, to an entrance into the peace of God. It is not to be *the habit* of his soul to say, or to sing, that he *should* be happy if he *could* cast his care on his Redeemer, and sink in His Almighty arms. It is to be his, on the ground of all the promises, to do it; and *to be* at rest in God.

Conditions there are indeed to that great peace; so we have remembered. But they are conditions, each of them in its nature a heavenly blessing. There is the condition of godly fear. There is the condition of humble trust. There is the condition of trusting thus "before the sons of men"; let not that be forgotten. There is the condition of coming direct to Jesus Christ, to take the yoke of His word and will. There is the condition of looking unto Him. There is the condition of watching and of prayer. But are these things a complicated and grievous burthen, a bundle of arbitrary exactions? They are only so many forms of that one great condition to our finding what is laid up for us in our Lord: the condition of coming into directest contact with Himself, and there abiding. Such contact, in God's own order, liberates into the believing suppliant the virtues

of Jesus Christ. Not peace only, but "His peace," is given.

It is a wonderful thing to be permitted to watch a life which you have reason to know is hid in the Secret of the Presence of the Lord. Some few years ago I met a good man, humble and gentle, a missionary to Eastern Africa. He abode in the Presence; I could not but see it. I heard him tell, with the eloquence of entire simplicity, how in the tropical wilderness, in the deep night, he had waited for and shot the ranging lion which had long been the unresisted terror of a village clan. It could not be the will of God, he reasoned, that this beast should lord it over men; and so, as it were in the way of Christian business, he went forth and put it to death. And then I watched that man, a guest in my own house, under the very different test of the inconvenience of disappointed plans; and the Secret of the Presence was as surely with him then as when he had lain quietly down to sleep in his tent on the lonely field, to be roused only by the sound of the lion's paw, as it rent the earth at the open door.

I have marked the Secret of the Presence as it ruled and triumphed in young lives around me here. I recall a conversation on the subject. It was with a friend and student of my own, a loving Christian, but also an ardent and most vigorous athlete. Could the peace of God keep him, he wondered and inquired, when the strong temper was ready to take fire in the rush and struggle of the game? And the answer came in a

quiet, thankful word three days later: "Yes, I asked Him; I trusted Him; and He kept me altogether".

I have watched lives in which the Secret of the Presence has been drawn around mental studies and competitions. It has made the man care for his subject not less but more. It has made him not less but more intent to do well, to do better, to do best:

αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων.

But it has taken the poison out of competition, by bringing into it Jesus Christ. And so has come the honest aim to win knowledge and to train faculty for Him, and to lay up just such prestige as might perchance subserve His ends in His disciple's life. And equally and at the same time it has prepared the man's spirit for the blessed bitterness of disappointment.

The Secret of the Presence can assert itself in our times, as of old, in the *awful* hours of life. It can give, now as long ago, to the suffering confessor those *divinæ martyrum consolationes* which a prisoner of the Reformation found, with astonished joy, filling not another's soul but his own in the grim dungeon. A few years ago, in a mountain town, in the province of Fuh-kien in China, two men, recent converts to the Lord, were beset by a furious mob, and hung up each to a tree, to be beaten there to death. The elder, a sturdy peasant, who had often pleaded with his neighbours even to tears for Christ, fearing for the firmness of his younger friend, called out to him, "Do not

forget Him Who died for us; do not deny Him". "But indeed," said the other, as he very simply told the story soon after to his friend and mine, the Rev. Robert Stewart, "indeed he needed not to say it. The Holy Ghost so filled me that I felt no fear or trouble." Rescue, by a detachment of Chinese soldiery, came just in time; not too soon to have allowed the confessors fully to prove, not the bitterness of death, but the glorious Secret of the Presence.

Now God be thanked for conspicuous spiritual miracles such as this, and such as that great martyr-triumph just five years ago in inner Africa, by the shore of the Victoria Lake, when those young saints of God ascended their fiery chariot, singing with loud voices the praises of their Saviour upon their own red funeral pile. His arm is not shortened that it cannot save, even in such straits as these; the Secret of His Presence is as powerful now as when it worked open miracle in the Chaldean furnace. But it is often well to turn from the swelling thoughts suggested by the exceptional and the heroic in the records of the Gospel, to the sober questions of the uneventful life-time, and the common scene, and the transfiguring power of the blessed Secret there. And as I do so, a name, a face, a presence, rises on my soul. I see one whose life for long, long years I watched indeed with microscopic nearness. I see a Christian woman, surrendered at all hours to the never-ceasing doing of the nearest and least romantic duty; open on every side to every appeal for aid, for toil, for love; the

summer sunshine of the full and busy home; the friend of every needing, every sinning life, in the wide, poor parish; experienced indeed in the pure joys which come to hearts that forget themselves, but called, again and again, also to agonies of sorrow. And I see this life, in its radiant but unconscious beauty, at once, and equally, and with a living harmony, practical down to the smallest details, and filled with God; open to every whisper, to every touch, that said "I want you"; and hidden, deep hidden, morning, noon, and night, in the Secret of the Presence. That life was a long miracle, "and long the track of light it left behind it," to the praise of His grace Who shone out from its blessed depths. Let me give Him thanks for it indeed. It is not past, it is not lost; only hidden a little deeper than before with Christ in God, where

> Yet once more I trust to have
> Full sight of her in Heaven, without restraint.

In Christ, a son needs not to say, *Mater, ave atque vale*. The Secret of the Presence includes both worlds, and folds them into one.

My brethren, as we draw our meditation towards its close, I revert to the precise wording of my text. "Thou shalt hide them in the Secret of Thy Presence," בְּסֵתֶר פָּנֶיךָ, "in the Covert of Thy Countenance". It is a glorious stroke of the Divine poetry; the Covert, the Secret, of His Countenance. We find

kindred phrases elsewhere in the precious Psalter; the shelter of the brooding Wings of the Eternal, the abode in His mighty Shadow. But this phrase stands out as a peculiar treasure—"the Secret of Thy Countenance". There is no shadow here; it is "a privacy of glorious light". And what a light! It is light that lives. It is a photosphere within which opens upon the happy inmate the sweetness and the response of a personal while eternal smile. It is not It but He. It is not a sanctuary but a Saviour, and a Father seen full in Him, giving to the soul nothing less than Himself indeed in vivid intercourse. It is the Lord, according to that dear promise of the Paschal evening, coming to manifest Himself, and to make His abode with the man, and to dwell in him, and he in Him. It means the spirit's sight of Him Who is invisible. It means a life lived not in Christianity but in Christ, Who is our life.

And thus the word takes us—out in the open, out before the sons of men, and amidst the strife of tongues—to the deep central glory of the Gospel, that it may be ours in humble, wondering possession. The Gospel, the *εὐαγγέλιον*, what is it? Subordinately, it is many things. It is the revelation of the Redemption of our nature, by the work of the Incarnate Son wrought once and for ever for us. It is the message of the unutterable mercy of that Pardon which moved the prophet's awe-stricken wonder: "Who is a God like unto Thee, that pardoneth iniquity?" It is the message of the bringing of the guilty, in penitent

faith, into the sublime amnesty of the Holy One, because of His own gift of His Own Begotten, Who died the just for the unjust, the Propitiation for our sins. It is the message of the more than restoration of our fallen nature in our second Head. It is the bringing out of life and immortality from shadows into the light. It is the revelation of wonderful possibilities of benefit and blessing for this life present, in even its temporary aspects, ever since it has been possible to say of all men, yea, of the lowest and the worst of human persons, or human tribes, "*for whom Christ died*". But the inmost glory of the Gospel, the mysterious central brightness of its message, what is it? It is the giving by God of Himself to man. It is man's union, and then communion, with none other than God in Christ. For this end was prophecy and preparation; patriarchs, and priests, and kings. For this was Bethlehem ordained, and Nazareth, and Golgotha, and Joseph's Garden, and the Hill of the Ascension, and the fiery shower of Pentecost. For this was "righteousness imputed," and holiness imparted, and the immortal redemption of our body revealed. Here, and no lower, from our point of sight, lies the final cause of all the saving process. It was in order that God, with infinite rightness, and with all the willingness of eternal love, might give Himself to man, and dwell in man, and walk in him, and shine out from him, in measure here, hereafter perfectly.

So we will come and take; for He stands in act to

give. So it shall be ours to say, in the sweet English of a Hindoo Christian poetess:[1]

> In the Secret of His Presence how my soul delights to hide,
> Ah, how hallow'd are the lessons that I learn at Jesus' side.

We are invited, here and now, in Jesus Christ, into the Secret of the Countenance of God. To enter there, in the blessed Name, is not presumption; it is submission. And the result, the practice—what will it be? The humblest walk of duty; the simplest and least ostentatious, but most genuine, denial of the life of self; the daily up-taking of the unpretentious cross; something always to do, or to be, for others and for the Lord; while in it, and over it, and behind it all, rules a peace which does in sober fact pass understanding, keeping heart and thought; the safeguard of the Secret of the Countenance of our King.

[1] Miss E. L. Goreh, in a volume of poems entitled, *From India's Coral Strand*.

X. *By the* Rev. H. B. Swete, *Regius Professor of Divinity; on Trinity Sunday, June* 12, 1892.

OUR LIVING CREED.

"To us there is one God, the Father, of Whom are all things, and we unto Him; and one Lord, Jesus Christ, through Whom are all things, and we through Him."—1 *Cor.* viii. 6.

ST. PAUL deals here with one of the perplexing questions which arose out of the first contact of Christianity with the order of pagan society. The social life of a Greek city in the first century was inseparable from the worship of the Greek Pantheon. The temples were centres of local festivity; the sacrifices in part supplied the market. Food which had been offered to the gods was set before guests at public entertainments, or consumed at the ordinary meals of the private family. Under these circumstances what, it was anxiously asked, was the duty of the members of the Church? A few years before the date of this Epistle it had been ruled by the mother Church at Jerusalem that the Gentile converts of Syria and Cilicia must abstain from things offered to idols. Such abstinence was one of the "necessary things," the few positive rules of primitive Christianity. But, as the Gospel spread further to the West, the problem grew more complicated, and required independent treatment at the hands of the Apostle of the Gentiles. In this chapter St. Paul girds himself to the task.

His handling of the question is characteristic. He finds the true solvent in love, not in knowledge. Regard is to be had for the scruples, weak and groundless as they might be thought, of brother members of Christ who shrank from the touch of such "pollutions of idols". Care must be taken lest the indiscriminate exercise of Christian liberty should encourage less instructed converts to do violence to conscience. Theoretically, however, the answer was clear. No well-taught Christian could assign any direct significance to pagan worship. An idol, as such, is a nonentity in the spiritual order. To the heathen, indeed, these images represented realities, and realities of a baneful or awful character; "the things which the Gentiles sacrifice, they sacrifice to demons". The Old Testament itself, notwithstanding its strict monotheism, might not have hesitated to describe the rulers of Israel as "gods," or the God of Israel as "God of gods and Lord of lords". But the illuminated conscience of the Christian Church knows nothing of secondary deities whether on earth or in heaven; they find no place within the circle of Christian theology. To us there is one God and one Lord. Our one Lord is Jesus Christ; our one God is the Father, His Father and ours.

1. In these words we hear the echoes of a true Apostles' Creed. This Creed is indeed imperfect, if we limit ourselves to the text, for it makes no mention of the Holy Spirit. A great preacher of the fourth

century in quoting it adds, perhaps unconsciously—"and one Spirit, in Whom are all things". But the purpose of the Apostle explains the omission of the Spirit in this context. Within this Epistle, but in another connection, we read of "the same Spirit, the same Lord, the same God," as the source of the manifold gifts, ministrations, and energies, of the Church. There can be no reasonable doubt that St. Paul would have given his ready assent to a creed which recognised a threefold object of Christian faith—one God, the Father; one Lord, Jesus Christ; and one Holy Ghost, the Spirit of God and of Christ.

Is this Apostolic Faith in harmony with that which the Church puts into our mouths to-day? I do not ask whether it is identical in terms, but only whether it is substantially the same. The question is of great importance to us all, and it is one which ought to be frankly met.

That St. Paul's confession of faith agrees with the framework of the Creeds known to us as the Nicene and the Apostles', needs no demonstration. The Western Creed, it is true, has dropped the reference to the Unity of God; possibly because in its terser form it assumes a truth which to all Christians is a truism. But in the Eastern Creeds the words of the Apostle are echoed with remarkable fidelity. "We believe in One God the Father Almighty, and in One Lord Jesus Christ," is the unbroken witness of more than eighteen Christian centuries; and he who rejects it withdraws himself from the Apostles' teaching and

fellowship. Nevertheless, when we turn from the "Nicene" Creed to the "Athanasian," we certainly seem to hear another, if not a discordant note. We hear no longer of "One God, the Father," but of "One God in Trinity"; and instead of the contrast "One God, and One Lord," we learn that "the Father is God, the Son is God; the Father is Lord, the Son Lord". We are conscious that we are in the presence of another conception of the Christian doctrine of God, and there is nothing in the later confession which helps us to discover how this conception is to be reconciled with the teaching of St. Paul. It is not only that the earlier Creeds neither speak of the Holy Trinity under that name, nor make any formal attempt to bring together the Three Persons Whom they confess into an essential unity. The divergence goes further. The lines on which they are drawn seem to exclude such an attempt, just as St. Paul's words seem to exclude it; for if the Father is the One God of the Church, how, it may be asked, can the Son and the Holy Ghost be God? We know, of course, that the great teachers of the ancient Church, to whom under God we owe the maintenance of the Nicene faith, believed in a co-essential Trinity, and there are phrases in our present Eucharistic Creed which imply this; nevertheless, the old framework of the Creed, left by them untouched, bears witness to a theology which, if entirely Apostolic, is on the surface hard to reconcile with a Trinitarian faith. Few thoughtful men can pass from the earlier

Creed to the later without being conscious not merely of a change of tone—the substitution of a system of dogma for the first outburst of belief and hope—but of a change of thought affecting the fundamental verities of Christianity. An uneasy suspicion lurks in many minds that the primitive faith and the ecclesiastical dogma are not only distinct, but hopelessly inconsistent. On this great festival of the Holy Trinity it may not be unreasonable to spend a part of our time upon these anxious questionings.

St. Paul believed in One God the Father. But could he have failed to see that when he continues, "One Lord, Jesus Christ," he concedes Divine prerogatives to the Son? He Who is "Lord of lords" must needs be also God. If there is inconsistency in the Christian doctrine, it reaches further back than the fourth century; it is inherent in the most primitive of Christian creeds. Yet is it credible that so keen a thinker as St. Paul could have permitted himself to use language which he must have felt to be self-contradictory? Must we not fall back on the old explanation that the Apostle does not intend to exclude the Son from the Godhead of the Father, since he cannot intend to exclude the Father from the sovereignty of the Son? The Father is the One God as distinguished from the objects of pagan worship, and not as contrasted with the Only Begotten. The Son is the One Lord as compared with created potentates, and not, assuredly, as having taken to Himself the Father's Throne. Yet behind these

thoughts there lies another, which must have been potentially present to the Apostle's mind, and it is the conception of the Athanasian Creed; the Father and the Son are One God, One Lord. Nor is it easy to understand how on any other hypothesis St. Paul could have justified his position as a Christian teacher. With his strongly monotheistic faith he yet claimed for Jesus Christ an absolute homage of heart and intellect, of conscience and of life, which no creature can properly demand or accept. The formula which expressed his Christianity was as comprehensive as it was brief: "Jesus is the Lord". No wonder that they said of him at Athens, "He seemeth to be a setter forth of strange divinities". And yet the Apostle himself neither saw the inconsistency nor allowed the conclusion. "To us there is One God and One Lord." Can we explain his conduct on any other supposition but this, that in the background of his thought there lay the absolute conviction that the Father and the Son are essentially One? It has been urged that the Divine honour rendered to our Lord was regarded as paid to God, inasmuch as the Son is the representative and expression of the Divine majesty. But the question remains how a monotheistic faith could have contemplated the transference of Divine honours under any circumstances to a created representative of God. Is it conceivable that all power has been committed even for a season to a Person external to the Divine Unity?

Such considerations (and I have purposely refused

to appeal to later Epistles of St. Paul by which they might have been largely extended) seem to leave no doubt that the Apostolic faith in "One God, the Father," did not exclude belief in a plurality of Persons within the Unity of God. But may we not go a step further? Were not the Apostles in possession of a formal revelation of the doctrine? The words of Baptism anticipate the latest form of the Catholic faith. We are baptised by the command of Christ into the Name of the Three, and not into the names of One God and One Lord and One Spirit. And there is reason to believe that this formula, which is essentially Trinitarian, was from the first pronounced in the hearing of every Christian at the moment of his admission into the Church. If, as the first Gospel leads us to believe, it was prescribed by our Lord in the presence of a concourse of His disciples including the Eleven, it seems impossible to suppose that such a sanction could have failed to secure for it immediate and general acceptance. An opposite conclusion is sometimes drawn from the fact that the Acts describe baptism as administered during the first days in the Name of the Lord, or of the Lord Jesus. But the inference is insecure, for the *Teaching of the Apostles*, which uses the same phrase, twice directs the precise words of Christ to be used in the ministration of this Sacrament.

Thus it may be assumed that the Christian belief in the Father, the Son and the Holy Ghost existed from the first in both the types which are familiar to

us now. If in the words of St. Paul we seem to have the first germ of the Nicene Faith, in the words of Christ Himself we have the germ of the Faith known to us as the Athanasian. The inconsistency, if there be inconsistency, is primitive; it was not imported into the theology of the Church in the interests of a later dogmatism. No doubt such forms as the *Quicunque* have brought the difficulty to the front; but it must have existed from the first, though it was not felt. Yet can there have been any real discrepancy between the teaching of Christ and the teaching of St. Paul on this vital question? Identical the two statements are not; may not a fuller examination show that they are complementary views of the same eternal truth?

To us there is but One God, the Father. Yet we believe the Son to be God and the Holy Ghost God. A false Monarchianism attempted to solve the problem by denying the distinctness of the Persons; but it did so at the sacrifice of much of the plainest teaching of Christ and of the Apostles. Arianism, insisting on the personal distinctness of the Three, fell back upon a practical polytheism. The Church refused to ignore either side of the truth, neither confounding the Persons nor dividing the Substance: "There is One Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead . . . is all One". And as she reflected on the teaching of the New Testament, two principles revealed themselves which went far, not indeed to explain a mystery as profound

as the Life of God, but to refute the charge of inconsistency. She saw, in the first place, that though the whole Essence belongs eternally to each Person, yet it belongs to the Son and to the Spirit by the Father's gift. "All things," Christ had said, "that the Father hath are Mine"; "as the Father hath life in Himself, so hath He given to the Son to have life in Himself". The Father is the One Fount and Source of Godhead; the Son is God and the Holy Ghost is God by the eternal communication to Each of the whole Nature of God. The Father is God, the Son is God of God, the Spirit is God proceeding from God. And looking again at the words of Christ recorded in the fourth Gospel, the Church was led to observe another law (if I may so speak) which conditions the Triune Life. "Believe Me," our Lord said, "that I am in the Father and the Father in Me." "There is, so to speak (I quote the words of our great living interpreter of St. John), an interchange of the energy of the Divine Life." Elsewhere this mutual in-existence of the Divine Persons is regarded as the archetype of the spiritual unity of the Church. "I pray (Christ says again) that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us." The author of this union of believers is the One Spirit, Who knits together the members of Christ, binding them all to the One Lord, and through Him to the One God and Father of all; and the result of the union is an interchange of love, of thought, and of service, "we are members one of another". It is the

best earthly interpretation of the union of the Blessed Trinity; but it fails, as all created life must fail, to express the perfection of the Divine Archetype. The members of Christ possess a corporate life, but retain individuality; and between individuals there can be no actual oneness of essence. In God alone the Persons united are truly One, not only in Love and Will, but in the communion of an indivisible Life. The infinite flood of the Divine Life flows eternally from the Father into the Only-Begotten Son, and from the Father through the Son into the Holy Ghost. Yet, in flowing forth, the Divine Life is not parted from its source; "the Godhead is all One, the Majesty coeternal". There are "not Three Eternals," "not Three Incomprehensibles nor Three Uncreated, but One". For the Source is One, and the Life that flows from it is indivisible.

It may be said that all such representations leave the mystery where it was. After all, the Divine Trinity is unthinkable. We may freely grant that it is so, and yet welcome the legitimate exercise of Christian thought which dispels the suspicion of inconsistency. Upon her own principles the Church can teach, as she has taught from the beginning, that there is One God, the Father, and yet that the Father, the Son and the Holy Ghost are One God. And she can teach both these aspects of her faith without surrendering either the distinctness or the equality of the Persons. The Three are distinct, for Each possesses a property whereby, in Hooker's words, He

really and truly differs from the other Two. The Three are coequal, for Each is God. The Three are One, for the Godhead of the Son and of the Holy Ghost is the Godhead of the Father, indivisibly and eternally communicated.

2. Let us return to the Creed of St. Paul to gather from it the bearing of the great Christian mystery upon the lesser mysteries of created life. The doctrine of the Holy Trinity has little interest, it will be said, for any but theologians. It deals with distinctions and definitions which, whatever measure of truth they may adumbrate, are concerned only with the interior life of the Deity. For such studies a busy and practical age has no leisure: the metaphysical speculations which supplied mental food to the fourth century fail to satisfy or stimulate the appetite of the nineteenth. The revelation of the baptismal formula may still appeal to the clerical intellect; the lay mind is satisfied with the Sermon on the Mount, and the only side of Christianity for which we can hope to enlist general sympathy is that which aims at the raising of society or of personal life.

St. Paul anticipates this objection. To him the Christian Doctrine of God was far from being an abstruse and unpractical philosophy. He sees that it stands in direct connection with all life and thought. His Creed sweeps the whole field of Nature as well of the new creation. The light which our faith throws upon the awful depths of the Eternal and Infinite Life

is reflected back upon the world and upon ourselves. The revelation of the Father, the Son and the Spirit interprets for us the origin and the law of every created existence.

"To us there is One God, the Father, of Whom are all things, and we unto Him." The Father, as He is the Source of Godhead, is also the origin of all which is not God. Here is the Apostolic Doctrine of Creation. Later Creeds tell us at once more and less. "The Father Almighty," they teach, "is Maker of Heaven and earth and of all things visible and invisible." St. Paul uses similar language where his object is to protest against the gnosis which interposed created agents between the Creator and the cosmos. But when he limits himself to the fundamental articles of the faith, his words are both simpler and more scientific. He is content to refer all things to one ultimate Cause, and to identify the First Cause with the Living God, the Father of Christ and of the Church. Let the process have been what it may, by which the world has become what we find it, it had a beginning; and its origin was the One Supreme Will of the infinite and uncreated Life.

Elsewhere the Apostle describes the relations of God to the creature in the comprehensive formula, "Of Him and through Him and unto Him are all things". Here, where he distinguishes the Persons, he distributes the relations. Creation is of the Father, through the Son. The Father is the originating, the Son the efficient, Cause. This distribution is not

exclusively Pauline: it is to St. John we owe the *locus classicus* upon the mediation of the Son in the genesis of the Universe. All things, St. John teaches, were made by the Word; the whole order of creation came into existence through Him Who, in the fulness of time, was as Man included within the limits of His own creation. A third writer of the Apostolic age has the same doctrine to teach: "God spake to us in a Son through Whom also He made the world in the successive stages of its life". Whether they call the sublime Mediator of creation Lord or Word or Son, the primitive teachers of the Church agree in attributing all creative work to His agency. Yet He is not merely the Agent, but the living Sphere of the energies of God, for St. Paul teaches with equal confidence that "in Him all things were created". Nor is His work exhausted by a single act or in the first stage of the world's history. The Sabbath of God to which Genesis bears witness is not inconsistent with a continuous activity, "My Father worketh hitherto (Christ testifies) and I work:" "in Him," St. Paul proceeds, "all things consist". The creed of the Church leaves room for the results of physical science; the doctrine of the immanent Word corresponds to the doctrine of natural evolution. The Deist, stopping at the words "of Whom are all things," is compelled to contemplate the spectacle of a creation left to itself by an absentee Creator; the Christian, believing also in the Son "through Whom are all things," understands how God can transcend the world and yet be present

and operative in all the fulness of its manifold life.

But St. Paul's far-reaching thought carries us yet further. He sees a new creation rising in the heart of the old, a creation of which the Christian Society was already the nucleus and the promise. There is sublimity in the faith which could dare not merely to hope but to believe that the handful of men, mostly of the illiterate and servile class, who at Ephesus or Corinth had learnt to confess One God and One Lord, were the beginnings of a new order which in the course of the ages would become the flower and crown of all the works of God. Yet this conception seems to be present to the mind of the Apostle when he adds "and we through Him," "and we unto Him". The relations of the Holy Trinity to the Church are partly paralleled by Its relations to the world, partly in contrast with them.

The new creation is, as the old, produced through the Son. Again He is the efficient Cause. Through Him the Church has come into existence; through Him its life is sustained and developed. We are accustomed to connect the mediation of our Lord in this sense exclusively with His incarnate life. Historically, no doubt, the Church is the direct fruit of the Incarnation, the Atonement, the Resurrection, the Ascension. We are what we are as Christians through the Incarnate Son, Who for us men and for our salvation was made man, and gave His Flesh for the life of the world, and raised It up from the dead as the first-fruits

of restored humanity. We are "through Him," inasmuch as the Spirit, by Which we have been regenerated and by Which we live, was sent from the Father by the risen and ascended Lord. We are "through Him," inasmuch as our position as reconciled sons in the family of God rests upon His continued mediation; no man cometh unto the Father but by Him Who is the Living Way. Yet a further analysis shows that the Incarnation itself is one of the Divine activities which belong to the Everlasting Son as the mediating principle in God. We can see the fitness if not the necessity of the Divine order which places the restoration of all things in the hands of Him by Whom all things were made. We can see that God's eternal purpose of Incarnation could only have been fulfilled in that Person in God Who is the Word and Revealer of the Father, because He is at once the effulgence of the glory and the expression of the essence of God. Thus the relation of the Son to man and to the world is seen to be based upon the eternal relation of the Son to the Father.

When we think of the Father in connection with the Church, we find ourselves carried beyond the relation by which He is linked with the Universe. With the rest of the creatures we are "of Him"; but as members of Christ, St. Paul teaches, we have a further privilege: we are "unto," we are "for," Him from Whom we draw our being. Potentially this privilege belongs to every creature of God: "unto Him are all things";

"all things serve Him". Our faith grasps this law of the Universe, but it is seldom that in the complex workings of the Divine order we can catch sight of the oneness of its aim. On the contrary, in the world as we see it and know it, self-interest appears to be the rule of life; the struggle for existence seems to crush out any higher purpose; in man, the only free agent whose conduct we can observe, the prevailing attitude towards God is one of indifference, if not of positive aversion. The world needs to be reconciled to its Creator. St. Paul answers that the reconciliation has been effected in principle by the Incarnation and the Cross, and teaches us to look forward to the ultimate recovery of the creation to its splendid office of ministering to God. Meanwhile the Church witnesses to the great end of created life. The Divine Architect has set up on earth a temple upon which is inscribed in characters that all can read *Ad maiorem Dei gloriam*. The Church has no other reason for her existence; she is "for God," or she is false to her mission. "We are a kind of first-fruits of His creatures," not merely His by creation, but consecrated to His service by special acts of dedication. The Christian life, so far as it is true to its ideal, is the best interpretation of St. Paul's meaning, unless we prefer to seek it in the history of the great Christian Society, marking how, in the midst of much human infirmity and sin, the progress of the Church has upon the whole been identified with the progress of righteousness and truth and love. "*For God*" is her watch-

word ; and, if the call has not always been obeyed, it is only in her camp that it has been heard. But it must not be forgotten, in the impatience of our limited powers, that the Church and the individual Christian are both in the infancy of an eternal life. There is a vast reserve of strength in all inspired descriptions of the Church's destiny. As yet we are but learning what it is to consecrate to God the fulness of the powers which He has given. When the lesson has been fully learnt, the purpose of the Mission of the Son and of the Spirit will have been fulfilled. "Then shall the Son also Himself be subject to Him that subjected all things unto Him, that God may be all in all." The Church refuses indeed to draw from these profound words the hasty inference that the Son will in ages to come abdicate the Divine glory which He had with the Father before the world was. She cannot admit the thought of a change, at however remote a period, in the inner life of God ; the *Gloria Patri*, the *Ter Sanctus*, will rise eternally. But the relations of God and of Persons in God towards the creature may change with the changed conditions of created life. Across the ages we can dimly discern the approach of a restoration of all things, when distinctions of Source and Cause shall have been merged in the attainment of the End.

I have endeavoured to show that the doctrine of the Holy Trinity is neither inconsistent with the primitive faith nor alien to the field of human life

and the widest range of human thought. It is not in the interests of dogma, considered as such, that the Church instituted or has retained this one Festival of dogmatic belief. The Festival was not the child of the age which celebrated the final triumph of orthodoxy over Arianism; the conclusions of the Church had been tested by centuries of Christian experience before they were enshrined in a yearly commemoration. Nor can it be urged that our Anglican Reformers preserved it for us merely because they were reluctant to break loose from a medieval tradition. It was felt by them (and in this they were at one with the greatest Christian teachers of ancient as well as of medieval times) that the doctrine which Trinity Sunday proclaims is the expression of a revealed truth—the greatest, most tremendous, most far-reaching of truths. The expression is necessarily imperfect, because neither language nor thought can be adequate to the task of interpreting God. We see Him only in the dim mirror of a finite intelligence; our faith is an enigma. Attention has lately been drawn to the debt which the terminology of Christian dogma owes to Greek philosophy. Theology, so far as I can see, has no interest in concealing the fact. It is enough to point out that the Name of the Father, the Son, and the Holy Ghost, the One God, the One Lord, the One Spirit of the Church, was first published to the world not at Athens or at Alexandria, but on the Mount of Olives and by the lips of Christ. If we value the ecclesiastical dogma based upon His

words, it is because it is the only formula which includes with scientific completeness the whole teaching of the New Testament. Other systems—and there have been many—lose sight of one or more of the revealed facts. Moreover, the long experience of the Church has shown that any departure from the form in which the doctrine was ultimately cast issues in the loss of some part of the truth committed to her charge. It is for these reasons that we cherish the precise words of the ancient theology, and not because of a finality which we imagine to be inherent in them. "When that which is perfect is come, then that which is in part shall be done away." But to abandon the partial in the hope of reaching the perfect is not a sound policy for seekers after truth.

Meanwhile the partially ascertained truth is sufficient for the inspiration and guidance of life. Bishop Butler met the Deists of his day with the warning that the doctrine of the Trinity, if true, carried with it moral obligations which it is unsafe to neglect. "No one can say what may follow, not only the obstinate, but the careless disregard to [Christ] in those high relations" which follow from His Divine Sonship and mediation. "For aught we know, the judicial punishments of the future life may be . . . the natural consequence . . . of men's violating or disregarding the relations which God has placed them in here, and made known to them." To our own age it is more natural to inquire what may be

expected to follow from the acceptance of the doctrine; whether it is one of those great religious ideas which really tend to elevate and transfigure mankind. The question may perhaps best be answered by another. Unitarian Christianity has, in various forms, competed with the Catholic faith; but with what success? It has attained and held a certain number of adherents of blameless life and keen or cultivated intellect. But among the masses it has made little way. It has had no voice for the weary and heavy-laden, for the weak and illiterate, for the outcast and the lost, for the sick and the dying. *Media uita in morte sumus:* the human spirit needs a faith which can promise to uphold it in the last conflict, whether the end comes under the form of a prolonged illness or of a lightning flash. Undogmatic Christianity cannot boast of having been, like the Catholic Church, a fruitful mother of Saints. So far as experience has gone, a Christianity without an Incarnation, without an Atonement, without a Resurrection of the Body, without a Pentecost, is a Christianity denuded of its powers for the regeneration of human life. But these doctrines, so full of spiritual vitality, depend upon the doctrine of the Holy Trinity. The whole fabric of the faith which has changed the world rests on the revelation of the One Name of the Father, Son, and Holy Ghost. The whole course of the Christian life is moulded by the consciousness of a threefold relationship to God. Only in the power of a Spirit Who is truly the Spirit of God and yet

dwells within the temple of the human body, only through the mediation of a Son Who is perfect God and has been made Man, can the spirit of man return with confidence to its Father in heaven and live.

XI.

By the Rev. A. J. WORLLEDGE, *Canon Residentiary and Chancellor of Truro Cathedral; on February 7, 1892.*

CHURCH PRINCIPLES AND CHRISTIAN CHARACTER.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—*Ephesians* iv. 13.

1. (*a*) HERE we have the discovery of a long-sought principle, after which, from various motives and by different methods, men had for centuries sought in vain. How to unite mankind had been the problem which had been attempted in successive forms of earthly government. The military power of the old Assyrian Empire had created a vast impression of fear, which for the time subdued opposition. At the splendid scene of magnificence and power concentrated in Babylon lesser nations were alternately awed or fascinated. When Babylon fell, its conqueror took up the plan of universal dominion, but the vast bulk of the Persian Empire was ever crumbling through internal disorganisation, and its heterogeneous elements were not more assimilated after two centuries than at the first. A far grander conception of union rose before the mind of Alexander when by colonising Asia Minor and Egypt, Central Asia and North India, with Greek cities, he brought the energy and intellect of the West to bear upon the character of

the East; but Alexander's successors had no unity. In the lifetime of St. Paul one other effort, the mightiest of all, seemed as if it would be rewarded with permanent success. The noble ideal of a world-wide State had been conceived in Stoic philosophy; and, in the condition of the world under the Roman Empire, a definite meaning and a concrete form seemed, for a time, to be given to the thought. Rome, to use the language of one of its historians,[1] had, "first and alone of all in all recorded time, made East and West bounds of its sway; and the period of its might is not brief, but such as no other city or kingdom ever had;" but, however imposing that world-wide empire must have seemed, however devoted the services of the men who had contributed to its greatness, however impossible it may have appeared that this vast system could ever collapse, it carried the seeds of failure in itself. That last attempt to coerce into unity the separations due, in reality, to sin, by methods merely human, was destined to fail, as other attempts had failed before it. The theory of anything like an intellectual or moral unity of mankind had, indeed, been repudiated by one of the greatest of Roman statesmen;[2] although, here and there, a philosopher could express, in language almost perfect, an idea which he had no power to translate into a fact. Seneca could say: "We are members of

[1] Dionysius, *Antiq. Rom.*, i. 2-4. See Dr. Pusey, *Daniel the Prophet*, p. 79.

[2] Cicero, Rep. 6, 19, 20.

a vast body. Nature made us kin, when she produced us from the same things and to the same ends." His was the maxim, "Wherever a man is, there is room for doing good"; but the bond of coherence, the principle of brotherhood, had not been discovered.[1] And, when St. Paul wrote the Epistle to the Ephesians, he at any rate knew, as perhaps no one else then in Rome knew at the moment, that at the heart of its power all the most direct antagonists of the unity which it sought —isolation, selfishness, sensuality—reigned supreme.

(*b*) It was, then, with that long pathetic history of human inability to achieve the oneness of humanity in the background, and face to face with disintegrating forces of the most powerful kind, that St. Paul announced the fact, "hid" all the while "in God Who created all things," that these Gentiles "are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel". What human endeavour had utterly failed to accomplish, was by the gift of the grace of God already a fact; and, in order to exhibit that fact in all its bearings and its boundless possibilities, it is not too much to say that in this Epistle all the resources of Inspiration in its highest degree and most striking forms are employed. Again and again, the Apostle passes into regions of truth which the unaided intelligence could not have explored; in words which only grow in freshness and fulness of meaning as generations

[1] Bp. Lightfoot, "St. Paul and Seneca," at close of *Commentary on the Epistle to the Philippians*, pp. 305-308.

pass on, he unfolds "the purpose of Him Who worketh all things after the counsel of His Will"; he traces with sure though reverent hand the lines along which "the manifold wisdom of God," now made known through the Church "unto the principalities and powers in the heavenly places," has been slowly moving. But the eye, which thus saw the vision of the Almighty, was keen also to detect, beneath the order and stateliness, beneath the sense of beauty and charm of nature around him, vividly expressed in art and literature, the true condition of humanity as it was corrupted and sundered by sin. Under the fair outward covering he can discern—and with God in the background and God in the foreground he is not appalled at the prospect—the real causes of the bitter cynicism, and despair, and uneasy sense of guilt, with which students of the Classics meet in the poetry, and history, and philosophy of that age. He sees a numbed and powerless mass stirred by no spiritual emotion, dead through its trespasses because separate from Christ; he sees a dark solitude pierced by no gleam of light, in which men dwelt "who had no hope, and were without God in the world". But he knows, not as a matter of theory, but of fact and experience, that this misery had not been unwatched nor uncared for. Through the Incarnation, and on the Cross, the Will of God had been revealed; not—as might have been suggested by a past as yet unexplained by the light thrown over it from Bethlehem and Calvary—as destructive in its energy, or impassive in its indifference; but, in very deed,

only awaiting the right moment to manifest its love, to intervene, and to restore.[1]

A new order had been introduced. Its causes lay high beyond the region in which any natural power can operate. Over that scene of spiritual death, "the strength of His might which God wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places," was now at work. In the Church, instinct with all the life, and growth, and movement of Divine love and knowledge, in the Church, of which the members were God's "workmanship," the Church described in a memorable sentence as "the fulness of Him that filleth all in all," there is the issue, visible, historical, demonstrable, of that power by which the human body of Christ had been raised from death to life, and the souls of men are being raised from sin to holiness. And the object of that Society, with its organisation, its common gifts, its special functions, is worthy of its origin and its energies. For its object, it has "the perfecting of the saints"; that is a process which will never cease till "we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ". Here is the principle of moral cohesion for which the powerful and the wise had searched so long; in that Body, where Christ is "all, and in all," at once the standard and the energy of

[1] See Canon Scott Holland's "Address on the Epistle to the Ephesians," in *Creed and Character*, pp. 179-189.

moral perfection, "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman". To contribute something towards the perfection of the collective Body, the ideal of whose spiritual and moral stature is nothing less than the fulness of Jesus Christ our Lord; and thus to enable men to see more clearly the glory of God Who is light and love: this, and nothing lower than this, is the purpose of the gifts, natural and supernatural, with which we are invested. And it is in and through the Body, for whose perfection we are made responsible, that our own individual training is to be worked out.

2. (*a*) Thus to place an outline of the argument of this great Epistle in its historical setting may lead us to see, that between the belief of the Apostolic age in regard to the office and principle of the Church of Christ, and the formation of the Christian character, there is a very intimate relation, which it is hardly possible to break without serious injury to one or the other, or to both. In the correspondence between needs of our nature felt to be, indeed, very real by men who had known by experience what it was to be "alienated from the commonwealth of Israel, and strangers from the covenants of the promise," and the provision of the Divine Society with energies and an organism that so adequately meet them, we may surely find the secret of that language on the unity and aims of the Church which strikes some people as strained and unreal. In St. Clement and St. Ignatius, with an occasional over-statement, in St. Cyprian and

St. Augustine, principles laid down by St. John and by St. Paul, principles deduced from the words of our Lord and Master in His own Prayer of consecration and intercession, are expanded to meet the actual wants and emergencies of life, which, in the present as they have been in the past, are the sure corrective of errors of thought. It is certainly very significant that in many baptismal creeds, of which the high antiquity is measured by the brief simplicity, a confession of faith in the Church is linked with a confession of faith in the Holy Trinity. Not for reasons merely theological or ecclesiastical, but of very practical moment in their bearing upon character, must St. Augustine in his treatise on *Catechising the unlearned* have noted as the subjects in which the slowest and the dullest must be carefully instructed, however little might be said on other points, not only "temptations," not only "Christian conversation with a view to Judgment hereafter," but—the direction sounds strangely in our ears—"the unity of the Catholic Church".

(*b*) It sounds strangely because those of us, by whose lips the solemn words are constantly repeated "I believe in . . . the Holy Catholic Church," have failed so long and so seriously to translate our faith into our life. Even in books written not by mere controversialists of the hour, but by men whose character and learning give them a claim to be heard, the moral and spiritual bearings of this great article of faith are too often ignored. And the result is

fraught, especially under existing circumstances, with peril to the best interests of vital religion. On the one hand, a truth which really lies at the heart of an energetic Christianity, with its power to kindle devotion, to steady thought, to encourage the despondent, and to meet social misery and wrong, is looked upon as an accretion to the faith as it came from the Lord and His Apostles. It is ignored or resented as the invention of clerically-minded persons, who have ends of their own in view in promulgating it. On the other hand, there are not a few who are erecting an ambitious superstructure without the patient, unseen labour of laying a foundation. Religious affectation is certain to give way, when early enthusiasm and dreams of success are met by the strange experiences and broken plans of later life. A man may become a pessimist, and with his pessimism there follows sloth and despair before he sees his danger, unless he has begun in good time to link his faith with the deep facts of his nature fallen but redeemed, and in St. Paul's striking words "to become obedient from the heart to that form of teaching whereunto he has been delivered," as to a principle to in-form and mould his life.

3. (*a*) And surely, if we desire—as who does not desire it?—that our religion should appeal to the whole man in his completeness, knowing that if it does not so appeal it cannot justify its claims, we shall place the principle of the Church, and the aim of the Church, where St. Paul placed them. The idea of a visible

historic Church is not an outlying part of the Gospel for which we are indebted, in an age subsequent to the Apostolic, to the mind of Greece; it is connected with vital truths of development, structure, and function, which lie underneath the phenomena of conduct. Without a great organised Society it is difficult, indeed, to see how the Gospel, under the known conditions of human existence, and human character, and human knowledge, could either have met the needs of men, or accomplished the purpose of God in the world. Let a man once understand, as, in the freshness of the true freedom wrought for them and in them by the victorious manhood of their Lord and Master, Christians of the Apostolic age understood it, that—if through his body he achieves such self-manifestation as belongs to his created nature, because through it the will expresses itself in using it as the organ of action—he must in the body glorify God by presenting it as a living sacrifice to Him; it will follow that the inward principles of love and obedience will struggle for occasions of outward development. Any man who is true to himself knows that, apart from such external expression, habits cannot be formed, and the great achievement of character will remain unaccomplished. But a man knows also, and certainly a man whose life has been shaped by the training of a Public School, a College, a University, instinct with traditions of long descent and with present sympathy, ought to know it best of all, that those inward principles are moulded by the life around them, and that in the noblest and

purest natures they have sought for expression not merely—perhaps hardly consciously—for their own perfection, but out of gratitude to God, loyalty to the place, and care for others who share its privileges. And, if he will go with open mind a little deeper beneath the surface, he will recognise the fact that the expression of inward principles, to be really effective, to converge upon a common end, to give to men the peace and strength which they need, demands not scope only, but limitation.[1] Is there not a lesson for all time in the fact that, when Aristotle had finished the Ethics, he wrote the Politics and the Constitution of Athens, and studied each State as a whole with a life of its own, and set before the ideal State its true interest and object, as they might be attained by means of the perfect development of the whole man, whose personal morality was guided by the rules and moulded by the society in which he found himself? The ideas that govern the individual life which would, indeed, become thin and poor without them, the great ends for which life is lived out, the stock of knowledge and art, and the moral discipline which lies at the back of all these, would waste away unless animated and held in trust from age to age by the State. At times these ideas may seem to have lost their power. But they are only dormant; English society, for example, is still influenced by the idea of loyalty, and the mysterious touch of a common joy,

[1] See *Church Principles considered in their Results*, by Mr. Gladstone, pp. 85-90.

and, more surely, of a common sorrow, is all that is needed to summon it back into energy.

(*b*) My brethren, are we not justified in saying that facts of human nature, such as no practical man could ignore, would place the truth of a visible, organic Church in a position of the first importance? There is, no doubt, a real value in the soul's jealousy of anything which might seem to intervene between itself and God. It speaks of a great past; it is the pledge of a still greater future. And the doctrine of the Church may be so misrepresented, its end may be so misconceived, its principles, from which personal growth in faith and hope and love can be developed, may be so overweighted by a mass of detail, as to intensify that jealousy. But the jealousy ignores many of the great conditions under which we live in the present. It forgets that, had it not been for "the City of God," the most unchanging and yet the most self-adapting of all societies, for it is "the fulness of Him that filleth all in all," there could have been no home for such a living Christianity as Ignatius saw growing and moving before him when he wrote the memorable words, "Even those things which ye do after the flesh are spiritual; for ye do all things in Jesus Christ".[1] The Divine facts on which Christendom rests might, though it is not easy to imagine such a process, have been enshrined without a Church in the record of their revelation, but the spectacle of their continued activity on character

[1] Ignatius, *Ephesians*, c. viii.

and conduct could not have been realised. Had it not been for Sacraments, and a duly-commissioned Ministry, accompanied, interpreted, controlled, by the Written Word, linking man with man and man with God, the Saviour might have had a distinguished place among the most venerable of teachers, but His sovereign power as a present King and Priest, the Shepherd and Bishop of the souls of men, would—and historical investigation does, I think, confirm the apprehension—not have been at all adequately realised. But to His presence through the Spirit in His Church we ascribe the fact, that in it the double function of the family and of the State are lifted up into a higher sphere, and directed towards the noblest of ends. As in a family, character is formed. As in a State, action, not personal only, but social and national, is influenced and guided. The object of incorporation is nothing lower than the manifestation, in character and conduct, of the new or ideal man, revealed perfectly in our Lord Jesus Christ. No department of human nature lies beyond the range of this new humanity, for its Divine Author makes all things new. A body controlled and consecrated by the peace and purity of the inner life; a new heart, and a renovated intellect; an imagination bright with the beauty of holiness; a will really free because regenerate; a conscience always sensitive to the Word of Christ as He speaks through the Holy Spirit—this is its meaning. To guide and quicken in each of the members the germinal force of this renewal is the office of the Church; and, in turn, every member in

his allotted sphere, not the clergy only, but scholar and discoverer, lawyer and physician, artist and poet, contributes his special gifts of nature and grace to weld our scattered and enfeebled humanity into one perfect whole, in which every line of moral and spiritual beauty revealed in the Son of God made man may be manifested to the glory of the Father.

4. (*a*) And with whatever lapses, whatever intrusion of lower motives, whatever spurious activity of religion founded not upon love but upon egotism, whatever clerical ambition under the disguise of high professions, history shows that, beyond and beneath these failings, loyalty to this ideal has marked the energy and labour of the Church, and justified her claim on the life, and heart, and time, and witness, of her sons. Next to His presence, Who is the source of all created good, the moral strength and moral beauty of her children has been the best endowment, the true treasure, of the Church. At no period has she wholly failed to reproduce at least some outlines of the picture of her life in the days when she was served by men who "from the beginning were eye-witnesses and ministers of the Word". Asiatic Christians, whose imagination and will were inspired with higher thoughts by those glowing pictures of an ideal life, victorious over evil, actually experienced, and spent amid common duties, which are found in the Epistles to Ephesus and Colossae, would in every century have discovered some, at least, who shared in the aims and hopes of their Apostle. In Clement and Ignatius, in Polycarp

and Irenaeus, in the letter to Diognetus and the Apology of Aristides, we find how intense was the conviction that the Church was meant to be the sphere in which holiness should be perfected; that here was the proof offered to the world of the reality and power of Christian ideas; that to every Christian, therefore, the splendid opportunity was open of making known the enduring might of Him, Who, in the language of Ignatius the martyr, is "Our never-failing life".

(*b*) Not only in those early years has "the measure of the stature of the fulness of Christ" been linked with the affirmation of Church principles. Too often, alas! they have been otherwise affirmed; but one, whose testimony would hardly be questioned, has said of the movement which began sixty years ago at Oxford, that "it had its spring in the consciences and character of its leaders. To these men religion really meant the most awful and most seriously personal thing on earth. It had not only a theological basis; it had still more deeply a moral one. . . . Even more than a theological reform, it was a protest against the loose unreality of ordinary religious morality. In the first stage of the movement, moral earnestness and enthusiasm gave its impulse to theological interest and zeal." [1]

With this record of the past we are able to combine the aspirations of the present. "The prophetic func-

[1] *The Oxford Movement*, by Dean Church, pp. 18, 19.

tion of the Church, as it seems to me, at the present moment," said the Bampton Lecturer of last year, "is not so much, in the first instance, to expand Christian influence as to concentrate it: to see to it that all men, whatsoever be their own convictions and practices, shall at least acknowledge what it is that a Christian must believe, and how it is that a Christian must live and act at all the points where he touches human life."[1]

5. (*a*) And in the Church of Jesus Christ there are the instruments charged with power derived from Him, Whose instruments they are, although the effects of that power upon us depend, no doubt, on the disposition with which we accept it. There is the Church's witness in her whole doctrinal equipment to the true knowledge of God, such as St. Paul gave in the midst of Areopagus, when he said: "What therefore ye worship in ignorance, this set I forth unto you". Her own existence forms part of that witness; for it is difficult to imagine a stronger proof of the love and wisdom of God than the great organised Society through which we are linked in spiritual communion with the Apostles. Her transmission of the Scriptures is another part of her witness, subject continually to scrutiny and trial, and emerging securely from the ordeal. In her office of interpretation and her standard of ethics, when controlled and tested by the Word of God as we have it in those sacred

[1] *The Incarnation of the Son of God*, by the Rev. Charles Gore, p. 212.

records, she fulfils the same function. That witness has a high moral function to discharge. It is no mere system of dogmatics. It brings the human mind into direct contact with the highest and absolute truth; for, from every point of view, it is a testimony to Him Who "to this end was born, and to this end came into the world, that He should (Himself) bear witness unto the truth". And so it awakens, in the hearts and minds of all who sincerely associate themselves with it, a loftier sense of loyalty to the truth than they ever had before; just as, when a young artist stands before a great masterpiece, he is endowed with a new world of ideas as to the power and demands of art.[1]

Surely, an instrument so powerful yet so delicate as this witness needs all the care that can be given to it. It may be questioned whether in the Church of England, as it is at present, this care is bestowed. The business produced by over-organisation in some quarters, the excessive amount of time spent on minute detail in others, attempts elsewhere not altogether successful to settle certain social questions, which surely demand for their solution knowledge tested by prolonged actual acquaintance with the working of a highly complicated machine, leave little time, and, too often, little inclination for consecrated thought, and unselfish study even of the Bible, the very instrument through which the message of God was

[1] See the Sermon preached by Dr. Liddon at the Consecration of the Chapel of Keble College, Oxford.

made known, and the mind and conscience are brought into contact with the truth. Of the real progress of the Church there can be but one ultimate test. It is the upward movement of the whole Body towards the moral and spiritual stature of its exalted Head, and that in ways too plain to be mistaken, or to admit of illusions; "the righteousness and holiness of truth," which are the very basis of all social trust, the purity and self-control in which St. Paul saw the outline of Christ's presence within the Christian, each beginning to stamp itself upon the world through the Church, and inviting the sympathies, nay, the entire confidence of men. We may well ask ourselves how far at this moment that progress is really commensurate with the force expended on the manifold schemes with which we are surrounded.

And, if the honest reply, based on facts most unwelcome, is not as satisfactory as it should be; if also the ministry of the Church is being deprived of noble-minded workers, whose qualities of intellect, and heart, and will, would kindle a steady enthusiasm, which neither aesthetic ceremonial, nor elaborate music, nor social schemes without number, are able in themselves to arouse, because those men dare not risk, under the grinding pressure of incessant organisation and petty detail, a deadened mind and chilled affections and a stunted spirit, not merely in their own experience, but in the men and women for whose highest interests they would gladly spend and be spent; then it is surely time to trust less to this

armour unproven by men for long years revered and trusted, but now passing quickly from us, "who have fought the good fight, who have finished the course, who have kept the faith," and again to take up with greater confidence the instruments put by wisdom higher than our own into the hands of God's servants to use.

(*b*) And in the reception of the Sacraments, those "guaranteed points of contact with our unseen Saviour," can the historic Church ever recollect a time when men did not believe that they drew upon the vast resources of power to reproduce their Lord's example, placed at the disposal of their will by the presence of the living Christ? We complain that our own Christianity is poor and feeble, depressed and disappointing. We read the Epistle to the Ephesians, or the first Epistle of St. John, or the letters of St. Ignatius and St. Polycarp, and we are dismayed at the contrast between the picture of Christian life as it was then, and as it appears to us now. Our plans are projected; in carrying them out we lose our freshness and our energy; and, as we learn the stern lesson of failure, we are obliged to confess that "except the Lord build the house, they labour in vain that build it". My brethren, it is partly because we have forgotten the fact that the true life of Christians comes alone from Him Whose name they bear, and partly because, if we profess to believe it, we leave ourselves no time by quiet thought to work the conviction into life, and let it expand into thanksgiving, as the force

by which the heart of the Church and of each of its members is quickened with fresh energy. You remember those noble words in which Bishop Lightfoot has applied the sacramental principle: "All human life, as truly conceived, and as interpreted by the Church of Christ, is a great eucharistic service. . . . Our true relation to God is a constant interchange—God's magnificent gifts realised by us; our reciprocal offerings, however unworthy, presented to and accepted by Him."[1]

(*c*) Brought thus through divinely appointed media into contact with Truth and Grace, the character is equipped with the courage which is the result of sincerity, and with the gratitude which springs out of love and loyalty to a Personal Lord. It accepts a responsibility, never weightier than at present, while it is enabled to bear it by the confidence which an Infallible Master promised to those who do His Father's will. All around us, amid the stress and perplexity, the disappointments and sorrows of life, lowered, as we have too much reason at this moment to feel, below its average energy, men are practically saying with the Greeks who of old "went up to worship at the feast": "Sir, we would see Jesus". Whether or not His Church can manifest in her worship, and her self-sacrificing service, the lineaments of His glorious character, very largely depends upon the faithfulness of each one of her members. But, if

[1] *St. Clement of Rome*, vol. i. p. 391.

we resolve that by His grace nothing shall be lacking on our part to enable her to do so, then we shall know that, amid whatever difficulties may test belief, in the face of whatever novel forms evil may assume, through whatever temporary disintegration of the social order, there is no ground for panic utterly unworthy of men, who believe that they are living "in the reign of the Eternal King Jesus Christ".[1] To them, as to other men, the history of the Church is a record full of strange surprises, but they hold a key to its phenomena, which is denied to those who have not acknowledged His claims. A living Lord is that key. As His power has been manifested before, it will be manifested again; and, with that conviction in their hearts, they know that it is simply a question of time, though the goal may be reached only in another dispensation, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ".

[1] *Mart. Polyc.* 21.

XII.

By the Rev. A. F. Kirkpatrick, *Regius Professor of Hebrew, and Canon of Ely; on May* 18, 1890.

THE OLD TESTAMENT IN THE CHRISTIAN CHURCH.[1]

"Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil."—*St. Matthew* v. 17.

VERY full of wondering thought must those ten days have been during which the Apostles tarried in Jerusalem, waiting for "the promise of the Father". The Ascension had removed the visible Presence of their Master from their midst; Pentecost had not yet endowed them with the power by which they were to interpret His work, and bear witness to His name even "unto the uttermost parts of the earth". They were alone; but He had promised not to leave them orphans: the Resurrection had taught them to trust Him, and they could return from the Mount of Olives "with great joy," the joy of thankfulness and the joy of hope.

Those days were spent "in the temple, blessing God," and in unanimous, persistent prayer (ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ); and must there not have been mingled with those prayers many

[1] Some portions of this Sermon have been published in *The Divine Library of the Old Testament*, Lecture V. (Macmillan, 1891).

meditations and questionings of retrospect and prospect as they reviewed the completed life and work of the Lord, and contemplated the world-wide commission which He had entrusted to them?

Among those meditations, must not the great question of the relation of the new order to the old, of the Gospel to the Law, of Christ to Moses and the Prophets, have held a foremost place? We know that the interpretation of the things that were written in all the Scriptures concerning Himself was one of the first subjects of the teaching of the risen Lord; we know that the manifold fulfilment of those Scriptures was the first subject of the preaching of the newly-illuminated Apostles, and is it not a natural inference that the same subject, of vital importance at that critical moment, occupied their minds in that solemn interval of reflection and anticipation?

That question has not lost its importance or its interest: and it does not seem inappropriate that to-day,[1] when we stand, in a manner, between the old order and the new, we should once again turn our thoughts to the subject of "The Old Testament in the Christian Church," and re-examine the fundamental principle which determines and regulates its use, its interpretation, and its authority.

For there is a vague sense of uneasiness abroad, a kind of suspicion that the Old Testament is on its way to become a discredited and therefore disused

[1] This Sermon was preached on the Sunday after Ascension Day.

book. "A theory," we are told, "is already propounded, both in private, and in a naive, simple way in sermons, that the Old Testament is of no particular moment, all that we need being the New Testament, which has been defended by our valiant apologists and expounded by our admirable interpreters."[1]

"Quite a dangerous neglect of the Old Testament," writes another, "that unique literary monument of the past world, has characterised Christian thinking all too long. I have even heard of a prominent Nonconformist minister so preferring the New Testament to the Old in reading Lessons, as to use in public no part of the Old Testament except the Psalms. And even where the Old Testament has not been ignored, too frequently its poetry has been spiritualised beyond recognition, and its prose has been wholly removed from its historical setting; whilst as for its magnificent prophecy, it has been rendered unintelligible by crude extravagance."[2]

Such neglect of the Old Testament, if statements like these are warranted, is an unfaithfulness to the teaching of Christ and His Apostles which can be nothing less than disastrous, alike to the growth and establishment of our own spiritual life, and to the building up of the Christian Church.

Partly, it may be due to the feeling—in itself true and right—that the New Testament, as the charter of

[1] Professor Cheyne in *The Contemporary Review*, August, 1889, p. 232.

[2] Principal Cave in *The Contemporary Review*, April, 1890, p. 538.

the Christian Church, demands our first and most careful attention; and that its teaching is at once more spiritual and more readily intelligible; while the Old Testament is vast and vague and obscure of interpretation.

But dare we neglect a whole region of our inheritance because some pains are needed to explore it and labour in it, before we can reap its harvest? Can we be content with the ground which seems—but only seems—to be ready to yield fruit of itself, without our effort?

Partly, the neglect may be due to a reaction—in itself a natural and healthy reaction—from that unlimited licence of interpretation, which has converted the Old Testament into something little better than a field for the exercise of a curious ingenuity, and has pointed the contemptuous sarcasm of the epigrammatist. Men have invented their theories of the double, the triple, the quadruple, sense of Holy Scripture; nay they have lost themselves in a whole "forest of senses"; they have imposed their own arbitrary meanings on the Sacred Text, instead of striving patiently and prayerfully so to train and educate the ears of their understanding, that they might hear the voice of God speaking to them through its words.

But misuse cannot justify disuse.

Mainly, however, just now the neglect of the Old Testament is, no doubt, due to a vague feeling that the so-called "higher criticism" has raised a host of questions about the date and composition and character

of the books of the Old Testament, which must be settled before we can use it again with any confidence; or which, it is supposed, have been already settled, or are on the high road to be settled, in such a way that the Old Testament must be thrown aside as a discredited book.

Such an attitude is inconsistent with the courage which is born of faith; it is a distrust of the promise that the Holy Spirit, by Whose inspiration those ancient Scriptures were written, is still present to guide us into all the truth; it is a neglect of the Apostolic precept to "prove all things, and hold fast that which is good"; and, if in every age "the removing of those things that are shaken" must needs be a process of trial, its issue is the firmer establishment of "those things which are not shaken".

Under these circumstances, then, it is well for us to re-examine the fundamental principle which our Lord Himself lays down, and which the Apostles throughout assume, respecting the interpretation and authority of the Old Testament. There are two distinct methods, distinct but complementary and not contradictory, in which the Old Testament may be studied. We may follow it along the line of its growth and development, or we may look back upon it as a completed whole.

We may trace the gradual progress of God's revelation of Himself and His purposes; we may inquire what special elements each successive age, each inspired Writer, each turn of Israel's fortunes, contributed to the growing sum of revealed truth; we may observe

the patient and manifold preparation for that central event of the world's history, to which all prophetically pointed forward. Three Sundays ago you listened to a masterly sketch,[1] drawn with a few firm strokes, of the varied characteristics of the Old Testament from this point of view. Need I say that this method of study is indispensable? We must take each volume in the "Divine Library," and investigate its origin and its character and its historical significance for its own age, with a treatment which will be bold because it is loving, thorough because the subject is worthy of it.

But this method of study is not by itself enough. There is a danger of limiting ourselves to literary problems; of confining our attention to the primary and original meanings of the Books for the times in which they were written; of considering processes rather than results. We may be like a geologist visiting a Cathedral, who is too much interested in determining the quarries from which its stones were brought to let the completed whole take his spirit with its message of beauty and devotion.

For in all this manifold variety of the Old Testament there is an essential unity. It was one God Who spake in many fragments and in many fashions through Law, and History, and Prophecy, and Psalm: and that message is of one origin and piece with the New Testament, for He is the same Who "at the end of these days spoke to us in His Son," and the Spirit

[1] In a Sermon by Professor Driver.

of that Son was already working in those prophets of the ancient time (1 *Peter* i. 11). There is a continuity and a unity, not only between the several Books which form the two Testaments, but between the Testaments themselves. The many "Books" (*Biblia*, plur.) of the two Testaments form but the one "Bible"[1] (*Biblia*, sing.).

The Old Testament leads us up to Christ; and Christ takes it and puts it back into our hands as a completed whole. He bids us study it as "fulfilled" in Him, and "put ourselves to school with every part of it". The old lesson-book is not to be thrown away, or kept merely as an archaeological curiosity: it is to be re-studied in this fresh light of further knowledge: and it is of this specifically Christian interpretation and use of the Old Testament that I wish to speak to-day.

"Think not that I came to destroy the law or the prophets." There were some, it seems, who expected the Messiah to abrogate the ancient Law, to abolish the old institutions, and to promulgate a wholly new constitution for His Kingdom. There have been those within and without the Christian Church, who have virtually or explicitly maintained that He did so, in the teeth of His own emphatic assertion, "I came not to destroy, but to fulfil".

"To fulfil." Do we not often limit the idea of "fulfilment" to what are called the typical and pro-

[1] Comp. Bishop Westcott, *The Bible in the Church*, p. 5.

phetic parts of the Old Testament, and regard the fulfilment as just the counterpart of the type or prediction, as the reality of which the reflection only had hitherto been visible? But "fulfilment" is far more than this. It is the completion of what was before imperfect; it is the realisation of what was shadowy; it is the development of what was rudimentary; it is the union and reconciliation of what was isolated and disconnected; it is the full growth from the antecedent germ. Christ came to disengage eternal truths from the limited forms in which they had hitherto been expressed; and He bids us look back upon those limited forms in the light of His teaching and work, and discern the eternal truths embodied in them. The Old Testament was not, as it were, the scaffolding necessary for the erection of the Christian Church, needing to be taken down in order that the full symmetry and beauty of the building may be seen, and only to be had recourse to from time to time when repairs are needed. It is an integral part of the structure. "Ye are built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone."

How could it be otherwise? we ask with reverence. It was God Who spake "through the prophets"; it is God Who speaks "in a Son". Every Divine word must be of eternal import. God's truth does not vary: there is no mutability of purpose in the eternal present of the Divine mind.

As in creation, so in revelation,

> Was, and is, and will be, are but is;
> . . . But we that are not all,
> As parts, can see but parts, now this, now that,
> And live perforce from thought to thought. . . .

Human words, even inspired words, can express no more than some infinitesimal fragment of the infinite mind of God. They must necessarily circumscribe and limit the infinite. But any worthy conception of inspiration must include at least this, that the inspired words so correspond to the truth which they reveal, that they are capable of disclosing more and more of it as men are able to receive it.

Man can only be educated by degrees. The childhood of the race, like the childhood of the individual, must be taught as it can bear it. But the lessons of childhood grow with advancing years. Words cannot continue to mean for us only what they meant at first. They must expand with the expanding mind.

God's great Book of Nature remains unchanged; but it speaks to men with different voices in successive ages. A Copernicus, a Newton, a Darwin, arises and points out new laws which co-ordinate and explain phenomena, and Nature's lessons can be read more clearly. The words of the poet, the works of the painter, contain and teach more of truth and beauty than poet or painter knew or intended themselves, for the intuition of genius perceives truth unconsciously, and records it for those who come after to interpret.

So the old words of Revelation, because they were the reflection of the Divine mind and will, contained a

larger meaning than was at once perceptible; and Christ has come, and "fulfilled" them, infused new force and meaning into them, shown us how they express more of the "grace and truth" which He came to bring in all its fulness. It is not that the words "palter with us in a double sense": it is that the Word of God is "living and energetic," possessed, in virtue of its essential nature, of a springing and germinant vitality.

We are familiar with the idea of the "fulfilment" of prophecy, though that idea is often unduly limited. Prophecy is not "inverted history": it was not a reflection beforehand by which men could foreknow what was to come: it was but as the seed out of which plant and flower and fruit were to be developed. Prophecy kept men's eyes fixed upon the future; it created a sense of need, it stirred deep and earnest longings; it stimulated hope. And then the fulfilment gathered into one unimagined reality all the various lines of thought and longing and hope, in a completeness far transcending all anticipation. The fulfilment could not have been conjectured from the prophecy; but it answers to it, and shows the working of the one Divine purpose, unhasting, unresting, to its final goal of man's redemption. "Fulfilment" does not exhaust prophecy. It interprets it, and gathers up its scattered elements into a new combination, possessing fresh and abiding and ever-increasing significance.

But "fulfilment" is not limited to prophecy commonly so called. When Christ said that He

came to "fulfil the law and the prophets," He doubtless meant to include the whole of the Old Testament Scriptures. For all those Scriptures, as the utterance of Divine truth through human instruments, awaited a fulfilment; and it is as interpreted by that fulfilment that they are commended to the study of the Christian Church. Their permanent function is not "simply to point to Jesus Christ as the Saviour of both Jew and Gentile": they are still the living source of instruction for us. But if we would understand the principle of their interpretation, we must study the illustrations which Christ Himself gives of what He meant by "fulfilling" the Law and the Prophets. In them we see how He pierces through the outward form to the Divine truth of which the outward form was but the vehicle, how He discloses and affirms the inward spirit, how He raises all to the higher level of His own teaching.

Had the law forbidden murder? The prohibition rests ultimately on the principle of mutual love, which must exclude even the spirit of hatred.

Had the law condemned adultery? That is but one limited application of the principle of purity, which must govern not merely action but thought.

Had the law prohibited perjury? Fidelity to an oath is but one small part of the universal duty of truth between man and man.

Had the law enforced a rough equality of justice by way of restraining revenge? The true restraint of

revenge is to be found in the conquest of evil by self-sacrifice.

Had the law allowed a limitation of love to countrymen and friends? Human love is the reflection of Divine love; Divine love is universal, and human love must henceforth be universal too.

Thus, in each case, the underlying principle is seized and enforced, and carried to its full development. The imperfect morality of an earlier age is left behind: the limited rules, which were all that men could bear at first, but which were designed to raise them to higher things, are extended and expanded: a new and generous spirit is infused into the outward form.

Mark the emphatic assertion of the universality of this fulfilment. "Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." There is no distinction of ceremonial and moral law; no classification of precepts according to their supposed importance or insignificance. All is the reflection of Divine truth; all has its appointed purpose; all is to find its fulfilment. We may not be able to see the significance of every element, any more than the naturalist can trace the use of every physical organ, but the general drift and purpose of the whole are clear.

And for the Christian Church this is the canon of interpretation for the Old Testament. Very simple yet very comprehensive it is, this principle of the spirit of Christ entering into the old order and "ful-

filling" it; yet how strangely Christians in almost all ages have ignored it. What scandals, nay, what monstrous crimes, would have been avoided had it but been realised that the Christian Church can never find authority in the Old Testament for any act that is at variance with the spirit of the Gospel.

When we turn from our Lord's teaching to that of His Apostles, we find everywhere that the Old Testament is accepted as the natural inheritance of the Christian Church; we find the old words used with all the fresh intensity of meaning with which the new revelation has shown them to be instinct.

The life and death of Christ have given a deeper insight into the holiness of God; a new standard and motive for the holiness which He desires in man. Yet the Christian's call to holiness can still be enforced by an appeal to the authority of the old Scriptures. "It is written, ye shall be holy; for I am holy."

Old promises can still be urged as the ground for trusted contentedness (*Heb.* xiii. 5, 6); but do they not come with all the added force of Christ's own teaching and example?

The old exhortation which bids us see the loving hand of God in the discipline of chastisement is still valid, but it receives new illumination from the revelation of the Fatherhood of God in Christ (*Heb.* xii. 5, 6). Old warnings of the certain punishment, which awaits a contemptuous and wilful disregard of God's working in the world, are still significant, and they

come with augmented emphasis under new circumstances (*Acts* xiii. 40, 41).

Old laws of Divine government are still in force, but it is in the higher sphere of spiritual experience that they find their application (1 *Cor.* i. 19; iii. 19, 20).

Words which of old affirmed the principle of stability for the life of nations are expanded to convey a spiritual meaning and express the essential principle of the inner life (*Rom.* i. 17; *Gal.* iii. 11).

But what need is there to multiply instances? The whole Old Testament is regarded as transfigured, deepened, spiritualised, not by the arbitrary imposition upon its words of a sense which they do not bear, but because in the clearer light of Christ's "fulfilment" of that old dispensation, they can and must convey to us more of that Divine truth, which at best they can but partially and imperfectly express.

This principle of "fulfilment" is a far-reaching and fruitful principle. Apply it to the teaching of which the Old Testament is full, concerning sin, and righteousness, and judgment, "the cardinal elements in the determination of man's spiritual state," concerning which the Advocate comes to convict the world (*St. John* xvi. 8). The old words cannot for us have simply their "original" sense; they must speak with new depth and solemnity to those who have seen the condemnation of sin, and the standard of righteousness, and the declaration of judgment, set forth in the life and death and resurrection of Christ (*Rom.* iii. 25, 26).

Those glowing words in which the Psalmists express their calm confidence in the loving care of God, their passionate yearnings for a closer approach to His presence, their wonderful sense that man's only true happiness consists in fellowship with Him, though athwart it all lies the dark shadow of the breach of that communion by death—a shadow which in moments of exultant hopefulness seems to be dispersed by a ray of the coming light, only to return again with all its chilling horror—those marvellous outbursts of praise, in which all creation is joined in one jubilant harmony of adoration ; do they not all flash and sparkle for us with a new glory in the light of Christ's revelation of the Father? since "the Son of God is come, and hath given us an understanding, that we know Him that is true" ; since that dark shadow of death has been for ever banished, because He "has overcome death and opened unto us the gate of everlasting life".

Christ puts the Old Testament into the hands of His Church, and bids her interpret and use it as "fulfilled" in Him. The truth is simple and familiar, and yet it has seemed worth while to offer it once more for your thoughts to-day ; because, as it seems to me, it is just the truth which will enable us to look with calmness and patience upon those critical investigations of the Old Testament which are causing pain and anxiety to many who love God's Holy Word. It is independent of those investigations ; it rises above them into a higher sphere ; it is not antagonistic to them, nor they to it. Critical research must be fear-

lessly, honestly, and patiently pursued; we must be prepared loyally to accept its proved results when they have stood the test of searching cross-examination. "We may hope for the time," wrote our great teacher twenty-six years ago, and the words are not less needed now than then, "when the student of Holy Scripture will look for what it contains, and not measure its contents by preconceived notions of the manner and form in which its lessons must have been given."[1] But critical research cannot shake or overthrow the certainty that our Lord bids us study the Old Testament for our spiritual instruction, as "fulfilled" in Him: interpreted, spiritualised, endowed with living force and power, in the light of the revelation which He came to be and to manifest.

This view of the Old Testament excludes the opposite dangers of abuse and neglect.

(1) It secures us from the danger of confounding the Testaments, and supposing, as some have done, that all Christian doctrine is contained already in the Old Testament. We shall not appeal to the Old Testament for the proof of distinctively Christian doctrines, though the light reflected on it shows that much, which could not have been intelligible at the time, was implicitly contained in the inspired message. On the other hand, we shall not suppose that anything unchristian can possibly be sanctioned by the authority of the Old Testament. That is not our danger now;

[1] Bishop Westcott, *The Bible in the Church*, p. 16.

but it has been an error fruitful of evils in past ages. It is, we are told, even now a danger among new converts from heathenism.

(2) It guards us from the danger of neglecting the Old Testament. We dare not disregard what Christ has "fulfilled," and stamped with His approval: what His Apostles, learning from Him, bid us use, and set us the example of using. We read the Old Testament as "fulfilled" in Christ; and, just because it is fulfilled, we know that it still awaits fulfilment, and we are strengthened to believe that it will yet receive that fulfilment; that "one jot or one tittle shall in no wise pass away" from it, "till all things be accomplished". Is there anything so animating to Christian hope as the study of the Old Testament in the light of the New?

These things, brethren, are not a vain thing for us; they are our life. "Wherewithal," asked the Psalmist of old, "shall a young man cleanse his way?" and the answer is still valid: "Even by taking heed thereto according to Thy Word". The true aim of every life must be that service of God which includes and consecrates the service of man; and it is the purpose of Holy Scripture, in all its manifold variety and fulness, so to educate you, "that the man of God may be complete, completely furnished unto every good work".

XIII.

By the Rev. H. E. Ryle, *Hulsean Professor of Divinity; on the Fourth Sunday after Easter, May* 15, 1892.

THE VOICE OF THE SPIRIT OF TRUTH.

"When He, the Spirit of truth, is come, He shall guide you into all the truth."—*St. John* xvi. 13.

IT is no accidental circumstance that on the three Sundays which precede Ascension Day the Gospel is taken from the same chapter in St. John's Gospel. It was during the Forty Days between the Resurrection and the Ascension that the disciples learned something of the meaning of the promise of the Paraclete, and heard the last of the Beatitudes pronounced upon them "that have not seen and yet have believed". So well had they learned the lesson which their Master taught them, that after His Ascension, after He had been parted from them, they returned to Jerusalem with joy. How changed had they become from the day—but six weeks previously—when, because of His announcement that He was going from them, sorrow had filled their heart! Now they rejoiced, and their joy no man could take from them. The secret of their joy lay not merely in the quickened faith and heightened love, but in the consciousness of the indwelling Spirit, wherewith the Saviour had endowed them and all the Church, as He breathed on them and said, "Receive ye the Holy Ghost!"

That gift was made to the whole Church—it was bestowed for all time—a gift so great, so amazing, and yet so hidden to earthly eye, that a miraculous pledge of the Spiritual Presence was mercifully granted to convince the doubtful and to encourage the faint-hearted. The seal of its Divine reality, the demonstration of its Supernatural Power, was the Pentecostal outpouring—a sign which all could recognise and bear witness to, while it symbolised the new brotherhood of mankind and the function of the Church to proclaim to all the world the Kingdom of Christ.

The gift of the Holy Spirit to the Church has never been withdrawn. If we fail to recognise its presence and to estimate its true significance, we shut our eyes to the brightest privilege of our heavenly calling; we turn our backs upon that teaching of the Holy Trinity, to which the Church attained after generations of perplexing controversy; we invite despondency to overwhelm us, as we think of the future; we acquiesce in the separation by which brethren in Christ are often needlessly, and never except injuriously, severed from one another.

This is the teaching of the present season. And it is this thought of the Spirit of Truth, Whom the Saviour Himself hath given and Who will guide us into the truth, that I desire to call to your remembrance this afternoon.

Let us never lose hold of the thought that we live now in the Dispensation of the Spirit. He belonged

not only to the Apostolic Church; He did not manifest Himself only before the separation of Eastern and Western Christendom; nay, not only in the great epochs of the past, but ever, unceasingly, the Presence of the Eternal Spirit has been with the Church. For "God hath given" the Holy Ghost "to them that obey Him".

Many who are perplexed by the discordant voices of earthly champions of Christendom know not where to turn; and some seek a refuge for their troubled souls in the quiet haven of a renounced responsibility. And yet our Saviour gave the promise of the Spirit in order that His followers might be enabled to overcome the very perils, which in this age, if ever, seem to beset us.

If we once gave way to the imagination that our God is more the God of the past than of the present, we should indeed open the gate to blackest despair. That God is with us, was the hope and belief of the Hebrew Prophets. That God is with us, was the Gospel of the Incarnation. That God is with us still, is the witness of the Spirit, the Spirit Whom Christ hath sent. Through the Spirit it is that the Church is a living and growing Society, and not the mechanical organisation of an expedient philanthropy. Through the Spirit it is that the Sacraments are life-giving means of grace, and not mere barren memorials. Through the Spirit it is that Holy Scripture speaks to the souls of men with the voice of God, and is to our Church the one Rule of Faith and the final standard

of all Christian doctrine. If we attain to this belief, happy are we if we abide in it! Thanks be to God, Who is greater than our hearts! For, though our faith waver; though our spiritual vision be dimmed; though, through trouble, doubt, or temptation, what we had seen, we can from time to time see no longer distinctly; the promise of the Lord standeth sure. Not according to our feelings is His Mercy; nor are our changeful thoughts the measure of His love. The Spirit of the Lord guideth us. "Guideth," for the progress, the movement is presupposed; and if we will have aught of the Divine guidance, the Spirit is our guide upon the path that leadeth unto eternal truth.

At this point we should notice an apparent difficulty, which arises from the words used in the Gospel according to St. John: "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified". It is evident, both from that passage and from this sixteenth chapter, that it was only after the Lord's resurrection that the Personal Presence of the Divine Spirit could be fully realised. But, while we may infer that the abiding Presence of the Spirit was not vouchsafed until after the Resurrection, there is no warrant for the supposition that the Holy Spirit was not manifested upon earth before the Incarnation. Such a conclusion would be but an example of the confusion that is apt to arise from reliance upon a single text rather than upon the testimony of Scripture as a whole. For we are surely taught to

believe that in every age, from the foundation of the world, the operation of the Holy Spirit has ordered the progress of mankind, and has been the source of all that has moved our sympathy, all that has kindled our admiration, in the records of antiquity and in the memorials of heathen nations. "The Spirit" moved upon the face of that primeval chaos from which the order of more modern things has been evolved. From the first, the Spirit of God strove with men, and has borne Its witness in the foundation and in the formation of human conscience, whether in civilisation or in barbarism.

Who that thinks of this Divine witness in the history of mankind will not recognise the fitness of the thought which has linked with the Gospel of the day that Evangel for the universe contained in the words of the Epistle:[1] "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights"? It is but a narrow version of the Christian Creed which would deny the influence of the Divine Spirit, wherever aught that is pure and honest and lovely has been known and seen. God left not Himself without witness!—all that purifies and elevates, all that strengthens and instructs, in the teaching of a Gautama, a Confucius, a Socrates, testifies to the presence of God in the world of the human spirit, testifies to the presence of the Divine Spirit, as in the present, so also in the generations that are past.

[1] The Epistle for the Fourth Sunday after Easter begins at *James* i. 17.

But pre-eminently we have learned to connect that Presence and that Power with the race from which the Saviour came, "born of the seed of David, according to the flesh". It was the Spirit Who "spake by the prophets". The faith which receives the Divinity of Christ discerns in the Scriptures of the Jews the unfolding of the Divine Message. The records of the Old Covenant did not merely instruct a "peculiar people" in the righteousness of Monotheism: they heralded the approach, they prepared the way for the coming of the Saviour of the world.

No other view of Jewish Scripture was present to the mind of Christ. No other view was present to the minds of the Apostles. It was this view of the Jewish Scriptures which caused them to be appropriated by the earliest Christian Communities as the first instalment of the Christian Bible.

Wholly alien to the Spirit of the Church has been that phase of Gnostic teaching, which, as exemplified in the instance of Marcion, has endeavoured to banish the writings of the Old Testament and thus to sever the bond which links the Christian Church with its historic antecedents. So often as it reappears, so often, I believe, will the phantom of Marcion be ejected by the sense of Christendom. The wish to dissociate Christianity from the History of Israel, and from the influence of the Spirit embodied in the Old Testament, is founded upon a complete misconception of Christianity. The wish has doubtless sprung from reverence, but it has been fruitful in every sort of

superstition; it has laboured to separate Christ from the history of mankind, and to interpret His Incarnation solely as the birth of the Son of God, to ignore it as the birth of Him Who was also the Son of Man born of a pure Virgin.

"The salvation," for which Israel had longed and hoped, is "from the Jews"; those words of our Lord have an untold significance. The position of the Christ in the history of the Jews corresponds as much to the consummation of the old order as it does to the foundation of the new.

The same Spirit, Whom Christ has sent unto His Church, pervaded with His power the witness of the Old Testament. Dimly, fragmentarily, partially, but tenderly, truly, really, were the outlines of the Kingdom drawn; the shadow of the sufferings of the Christ, and the rays of the glory that should follow. As He gave up His life on the cross, the veil was rent. The barrier was broken down. In the facts of the Incarnation, the Crucifixion and the Resurrection, the union of God and man was restored; and the communion of the Divine Spirit with the spirit of man was perfected, actually on the side of the Divine love, potentially on the side of man, by Him Who is the Divine, but no less the Human, Representative of our race.

It is at this point needful to notice an objection which many in the present day are tempted to raise. They feel that, in the results of modern investigation (whether they are eventually to obtain recognition on

an extended or on a modified scale, it matters not here to consider), an obstacle has been raised against the teaching of the Inspiration of the Scriptures. These books, whose human structure has been dissected, how can they any longer be termed Divine, the work of the Spirit of Truth?

The anxiety and perplexity, into which many have thus been thrown, belong to the penalty which has ever been exacted from mankind, in cases where assumptions have been treated as ascertained facts, or, at least, as facts presumably removed from the necessity of verification. Perhaps there has been no more common, and no more unfortunate, assumption than that which has tacitly associated the thought of Inspiration with particular views upon the authorship and structure of the Books, views that were liable at any time to be upset.

Whether the teachings of criticism, that still appear so novel to many, be accepted or rendered acceptable in a more or less modified form, their discussion will at least have conferred one signal service, if it proves to have compelled Christian students to face the thought of Inspiration upon its own merits, in a direct and masculine manner, instead of reducing it to a mere side issue of literary history.

The difficulties which are now uppermost in the talk and in the literature of the day are not new. So far as the subject of Inspiration is concerned, they are difficulties that have always existed in the case of the Historical Books. They confront us in the

admittedly composite origin of the Psalter; they confront us in the problems which meet us in connection with the authorship of Ecclesiastes, of Daniel, and of the Song of Songs.

But the teaching of Inspiration is not for one moment affected by the conclusions at which the best Scholars seem to have arrived. To take but a single instance, the Book of Isaiah. Whether the work of one author, of two, or of ten: does the literary question affect its message to the Church, its message to the world? What it was, that it is; what it contained, that it contains; before and after the ascertainment of its literary structure. The life is there, the life, as we believe, of the Spirit of God; the dissection of the letter neither betrays the secret of that life, nor renders the acknowledgment of its presence unreasonable, supported, as it is, by the witness of experience.

And here another objection presents itself, which is based upon the supposition of the absolute "inerrancy" of Inspired Scripture. How, it is asked, can the gift of Inspiration by the Spirit of Truth be compatible with the alleged errors, or imperfections, few and far between though they may be, which may be found in the pages of the Bible? Doubtless, if the admission were made, that there is no element of human limitation in that which is inspired, we should find it difficult to find any reply; and we know how, in past times, the same hypothesis has given rise to the most forced interpretations. But, in those days, that which was tacitly assumed was precisely the point that

required to be proved. Now, however, it is admitted that our conception of Inspiration must be based upon the reasonable interpretation of the sacred writings: we cannot invert the process, we cannot argue from the unknown to the known.

If details in matters of science, of history, and the like, show signs of human imperfection, if errors here and there are laid bare, whether discrepancies in the Gospel narratives, or variations in the Books of Chronicles from the Books of Kings, or defective knowledge of Science in the Book of Genesis, we need not conclude that the Scriptures are not inspired, but rather that the gift of Inspiration did not raise the function of authorship beyond the limits of human frailty in respect of these matters.

Surely we instinctively recognise the reasonableness of this. To take but two cases: our belief in the Inspiration of St. Matthew's Gospel does not hinge upon the question whether or not he really referred to Jeremiah when he should have written Zechariah (*Matt.* xxvii. 9); nor does our belief in the Inspiration of St. Luke's Gospel turn upon the problem of his accuracy in ascribing a "census" to the date of the Governorship of Quirinius (*Luke* ii. 2).

The frank recognition of the limitation, which bounds the operation of the Divine Gift upon the inspired writers, explains many a mystery in Holy Writ. The very progress now so generally realised, both in the moral teaching and in the religious conceptions of the Old Testament, witnesses to the

presence of limitation. Nor is there any ground for restricting its presence to the field of moral and spiritual thought.

Once more, the testimony of the Books themselves shows that the writers were conscious of human effort in collecting the material for the Books. The Divine guidance did not preclude the necessity of human industry. Nor is it possible to assume that, where the authors have incorporated other writings, there had been special intervention in the composition of the sources from which they borrowed.

The gift of Inspiration is no mechanical deification of earthly powers. The Spirit has ever employed earthly agency. Only to the Divine Master was the Spirit given "without measure" (*cf. John* iii. 34), and He Himself bequeathed no written command. So long then as we recognise earthly limitation in *writers*, let us not be hasty to deny the possibility of its presence in their *writings*. Let us be ready to receive the words of life without making sacrifice to those who make it known. They were "men of like passions with" us, and they "bring to us good tidings". Even when this is known, with difficulty is the multitude withstrained from doing sacrifice to a Paul and a Barnabas, to a Moses and an Isaiah (*cf. Acts* xiv. 13-18).

And yet it is only when this is freely and frankly admitted, that the Christian student grapples upon

terms of perfect fairness with the difficulties of Biblical exegesis.

Unquestionably, this is a view which causes many to stumble on the one side or the other. And while some would prefer to shut their eyes and to assume that nothing of human imperfection can be seen in Holy Scripture, others complain that the admission seems to them to be fatal to the very idea of Inspiration in the writings. These last will admit its presence, may be, in the thought and in the teaching, but not in the writings. Their attitude marks the reaction from the more rigid and mechanical view of verbal Inspiration which was once in vogue. But surely it is a vain endeavour on their part, to winnow the ideas from the words, or to separate the Inspiration of the writing from the written letter. The Apostle St. Paul we believe to have been filled with the Holy Spirit when he wrote his Epistles, and those Epistles contain the most formal and conventional salutations as well as the most lofty heights of spiritual instruction. No view of Inspiration would tolerate the selection of picked beautiful passages for the vehicle of Divine power. Nay, rather, it is just this feature in, for instance, St. Paul's Epistles, which enables us to gather a juster conception of Inspiration. It is not that which partitions off national and individual life into chambers of sacred things and secular things. It is not that which regards national history as unconnected with spiritual growth, nor even trivial events as independent of spiritual signi-

ficance. All life passes beneath the influence of the Spirit.

We can never hope, in this difficult topic, to meet all objections and overcome all difficulties. But we may believe and trust that we are being guided into the truth. And when we hear it said that the teaching of Inspiration is but an ecclesiastical invention, when we hear it ridiculed as a mere superstition, we have no need to shrink from the position that we take up. To us it is a most reasonable belief. There are those to whom it may rightly appear the merest fancy. The disciple, whose very life hinges upon the Revelation of God in Christ, finds ample ground for his belief in the Inspiration of Scripture. The utterances of his Divine Lord and Master respecting the Scriptures of the Jews are enough for him; he knows of a certainty that they testify of Jesus, and that they contain the words of eternal life. He finds in the promise of the Saviour, and in the powers granted to the Apostolic generation, the basis of his confidence in the special hallowing of the witness of the New Testament writings.

Nor need we shrink from the appeal to internal grounds. To us, to the Church of Christ, the Scriptures are inspired because they have made known to us the Father's Will, because they have been to us the power of God over conscience and over life.

Our belief in Inspiration rests upon no outward testimony. None have described its process, nor recorded the methods of its influence. It is unintelligible to those who have put away from them the idea of a God manifesting Himself to mankind through the powers of human nature. It rests on the supernatural; and the best evidence to it is found in the consciousness of the Church and in the experience of spiritual life.

If your Scriptures are not to you the inspired teaching of the Spirit, then no authority of Church or Creed or Council can render them so to you. "The Church's full recognition," as said Canon Liddon, "did not make the Bible God's work or God's word," though the witness of the Church declares the testimony of the Spirit.

To put it in a few words: the claim of Inspiration stands or falls with the Divine character of our religion. The belief in it rests on the belief in the one perfect Revelation through our Lord Jesus Christ.

Now, as ever, the Spirit of Truth teaches us by the word of Scripture. Centuries have not dimmed the brightness of the lamp of truth. The same Spirit which enriched the writers with that spiritual treasure is present now to the students of its message. And it will guide them into all truth, if they will humbly, prayerfully, honestly, commit themselves to that Divine guidance; if they are prepared, no less, to

move forward upon the path along which they are summoned.

The duty is never removed from the minister of Christ to preach the Word. The necessity is ever laid upon him to exhort his brethren that they be equipped with the sword of the Spirit. And surely in this place, if anywhere, there never should be weariness in reiterating the exhortation; there never should be reluctance in enforcing the old lesson, to study the Scriptures, and to exercise ourselves therein daily, prayerfully, and laboriously.

The temptation to neglect the duty is nowhere perhaps more strong. I do not mean merely on account of the distractions of the place, which are ever leading men astray, inducing them to discontinue habits of devotion, urging them to renounce the responsibilities of their spiritual nature. I mean that we have among us many who deliberately put away from them the effort demanded by Biblical study; they are satisfied with manuals of devotion, or they think that they can be filled with religious knowledge from the streams of passing talk or shallow emotion. Then there are those who put away from them the conscientious study of Scripture, because of the demand it makes upon their time. To specialise in the teaching of the Spirit is a task that belongs, they think, to the clergy only, or to students of Divinity. Again, there are those who give themselves to the study of special passages, of choice and beautiful texts, deriving indeed a blessing to their

souls, but neglecting the wider and deeper teaching, which now-a-days lies within the grasp of every aspiring student of the Word.

It may be due to the hurry of modern life; it may be due to the superficial character of our religious convictions; but, whatever the cause may be, it is only too true that on every side ignorance of Scripture is the chief ground of complaint concerning those who present themselves for Ordination. Let us admit that the very excellences of Scripture are an obstacle to their thorough study. Its teachings cannot be got by heart. Its knowledge does not lend itself to rapid acquisition. Still, to no class of men should its study be more precious, more necessary, and more profitable, than to those who are gathered together within a University. The teachings of the universe, the wisdom of the ages, are in this place unfolded before the vision of quickened imagination and ripening reason. Shall not the teaching of the Spirit complete the circle of education, and fit the man for the duties of citizenship, both of that which he has inherited as an Englishman, and of that into which he is called by Christ?

Not concerning earth alone, nor concerning man alone, but concerning God and concerning His love towards mankind, do we need the quickening instruction.

Nor need we doubt that the very difficulties of Biblical criticism are co-operating to enhance the value of the Sacred Message. More than ever before are we now learning to trace the progress of the

Divine Revelation, and to connect the guidance of the Spirit with the development of a nation's life and a nation's thought. "God's ways are not as our ways. What we most dread as signs of unbelief," said Maurice, five and twenty years ago, "may be His method of scattering unbelief. Theologians and scientific men may both wake up with awe, and say: 'He was in the place and we knew it not'" (*Life*, ii. 501).

Physical science has taught us that man's simple preconceived ideas of the Universe must give way to the recognition of the working out of age-long processes. Literary science is teaching us that, in the history of our Bible, its structure is more varied, its composition more gradual, than our simple preconceived ideas had deemed to be possible.

It is the Spirit of God which has given to us both the science of the physical researcher and that of the literary critic. It is the Spirit of truth which warns and teaches us to see the manifestation of God in ways more gradual, more uniform in their progress, but not a whit less loving, less wise, less all-powerful, than the generations which have gone before us supposed.

Now in our knowledge of the wonders of the starry suns, now in our knowledge of some organism of infinite minuteness; now in our knowledge of the growth of the Church, now in our knowledge of the framework of the Scriptures; it is the same Spirit—the Spirit of truth—gradually guiding us into all the

truth. In each life-giving epoch, in each new advance fairly won, let us hail and reverence that Divine Presence. Humbly let us confess our proneness to error, to inconsiderate judgment. Nowhere progress without retardation; nowhere the light without the shadow; nowhere the new thought without the pride of novelty and the fall of pride; nowhere the attainment without the struggle. Still let us move onward towards the truth, guided by the Spirit, taught by the Word, furnished thereby completely unto every good work.

So may God grant to us that, when we ask ourselves as to the meaning of the Scriptures to our own selves, we may be able to say that they have been unto our souls the very Revelation of God and the very Witness of Christ! Thus "through patience and through comfort of the Scriptures" we shall have that hope that cannot be taken from us.

XIV.

By the Rev. G. F. MACLEAR, *Warden of St. Augustine's College, Canterbury; on Whitsunday, May* 25, 1890.

THE EXAMPLE OF THE CHURCH OF ANTIOCH.

"And as they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed, and laid their hands on them, they sent them away."—*Acts* xiii. 2-3.

1. THE book from which this passage is taken has been called, as we all know, "the Gospel of the Spirit".[1] The incident which it here records marks an epoch in the history of the Church, and its consideration is appropriate to this day, on which we commemorate the first outpouring of the Spirit on the Apostles at the festival of Pentecost.

As we read it, we seem to lose sight altogether of Jerusalem and the original Twelve. The city of Antioch, "the gate of the East," surrounded by a teeming population of Gentiles, becomes the centre of special and absorbing interest. To the Hellenistic Church there, ministered to by men of the most varied origin and sympathies, the question of the conversion of the heathen world must have come continually home with a sense of its urgency and its greatness, to which the older churches of the circumcision were almost of necessity strangers.[2] The members of the

[1] See Lechler's *Commentary on the Acts.*

[2] See Shirley's *Church of the Apostolic Age*, p. 47; Döllinger's *Church of the First Age*, vol. i. p. 30.

Church of Antioch might well deem themselves the link between the Jewish and the Gentile world. And so, while they were engaged in special "liturgies and fasts," probably with reference to the means which were to be adopted for the spread of the Gospel, they received from the Holy Ghost a distinct and solemn command, the like of which had never been given to any portion of the Church before, to consecrate Barnabas and Saul to the work of the Apostolate. Thereupon not disobedient to the monitions of the blessed Spirit, they took steps for carrying the command into instant execution. "They fasted and prayed, laid their hands on them, and sent them away" on a mission, the far-reaching consequences of which they could not possibly foresee.

2. *They sent them away.* The first point which the incident suggests is that the mother church of the Gentile world manifested on this occasion its fresh and vigorous life by the very fact that it put forth its power as a Mission Church. It recognised the duty laid upon it and upon all Churches by its Divine Head, and took its part in that great onward movement, which through all the centuries, from the Ascension of our Lord down to the present time, has been going on for the evangelisation of the world.[1]

Through all the centuries. For nothing is more

[1] See Oosterzee's *Practical Theology*, p. 588; Röbiger's *Theol. Encycl.*, ii. p. 257.

remarkable, and nothing has a greater evidential force of its own,[1] than that at no epoch since these early "Ember days" of the Church of Antioch has the fire of missionary enthusiasm been *entirely* quenched, or the continuity of the line of the heralds of the Cross been *absolutely* broken. Through the Apostolic and sub-Apostolic periods; at the era of the irruption of the new races on the ruins of the Roman Empire; when our own island was recalled into the commonwealth of nations after being apparently lost to civilisation; when the Teutons were calling from their Germanic forests to their English brothers "to come over and help them"; when the Scandinavian Vikings were prowling round every coast carrying devastation wherever they went; when the nations of the Slavonic family were moving up to take possession of their new settlements; when Columbus announced to a startled Europe the discovery of a new world; when the modern era began with its marvellous record of inventions—at each and all these periods, Missionary enterprise, though at times it might seem to have been stifled and overlaid, yet had its triumphs; and if we find in the Christian Church "an indestructible force of resistance to decay, a continued unworn-out spring of revival, renovation, restoration, and recovery,"[2] it is largely due to the operation of Missionary zeal. History *has* justified the unbounded confidence wherewith the lonely

[1] See the *Evidential Value of Christian Missions*.—S. P. G.

[2] Dean Church's *Gifts of Civilisation*, p. 206.

speaker on Olivet looked forward[1] to the rise of a succession of heralds, who should undertake the unique task of making the proclamation of His Gospel a distinct and direct work.

And, if each of these epochs presented to the Church some fresh problem for her to solve, some fresh difficulty to encounter and overcome, still more is this true of the present epoch. For by one of the strange cycles of history "nations, it has been said, have well nigh taken the place of cities". "We who dwell in the wide world of modern times, the world of continents and oceans—and nothing better shows its vastness than that we are driven to form a plural for this last primeval name—have in some points come back to the state of these, who dwelt in the narrow world of the earliest times, the little world of islands, peninsulas, and inland seas,"[2] and science is day by day only bringing the most diverse nationalities into closer and still closer relationship with each other. "In the outreach of your empire," said the Bishop of Albany in his Sermon at St. Paul's Cathedral during the Lambeth Conference in 1888, "your foreign Missions are domestic; in the income of the world to us, our very domestic Missions are foreign."

To say that what is thus true generally is specially true of England and the Anglican Communion, is to repeat what has been said a hundred times. Instead

[1] *St. Matt.* xxiv. 14.

[2] Professor Freeman's *Chief Periods of European History*, p. 176.

of being what she was in Shakespeare's age, "in a great pool a swan's nest,"[1] England has become a world-state, a mother of nations, and has left Europe altogether behind her. She cannot now change her destiny. She cannot now abdicate her position or alter her heritage. Never since the world began did "so many vast questions in all parts of the globe, calling for all sorts of special knowledge and special training, depend on the decision of a single people".[2]

But the expansion also of the Anglican Communion is equally noteworthy. The Church of England has grown with a growth which has far outstripped all human prescience. Intensively and extensively, her energies have been manifested on a scale which has few parallels in the history of Christendom.[3] And now, if, on the one hand, it must lie at least in a large measure with the English Church whether the Southern world should be penetrated by Christianity as a social force, it is, on the other hand, to England that the solution of some of the last and greatest problems in her Eastern dependencies is reserved.

At the present moment, indeed, Africa and the future of its interior present questions of unique and absorbing interest. A Prime Minister can say that for the time Africa is the only question of foreign policy. The interior of Africa thirty years ago was

[1] See Professor Seeley's *Expansion of England*, p. 165.

[2] See Professor Freeman's *Chief Periods*.

[3] See Bishop Lightfoot's *Sermon at the Wolverhampton Congress*, Report, p. 12.

not much better known than it was to the Apostles.[1] Now, of the only two large blanks that remained to be filled up, one has been explored and roughly mapped out by the meeting of two of the most remarkable travellers of modern times; and we wait anxiously to see the change which Christian civilisation shall effect in that dark continent, and to note how it will transfigure the sickening spectacle which our maps now present us in the depopulated territories of once flourishing and peaceful tribes, and the routes of the ghastly slaver's caravan. But, momentous as is the problem of the future of the interior of Africa, it yields in importance to that of the evangelisation of India, the most difficult and the most solemn of all charges ever given to a single people. That enormous improvements have been made under the governmental system of India, that something like the "*immensa majestas Romanae pacis*" has been established there among 250 millions of human beings, cannot be really denied.[2] Yet, for the evangelisation of the country, for the gradual formation of our Christian life, which shall "embrace every product of native thought, and quicken every form of native social existence," as in the Western world the Christian Church has touched and transfigured painting, music, sculpture, poetry, and architecture, we may well ask, *Who is sufficient?* —and we cannot but feel that it would be an insult

[1] See a striking Paper by Prebendary Edmonds at the Wolverhampton Church Congress, Report, pp. 388, 389.

[2] Professor Seeley's *Expansion of England*, p. 305.

to our Master to offer any but the best men that can be found for a work of such surpassing moment.[1]

3. *The best men.* And here the example of the Church of Antioch is of the utmost importance. The mother Church of the Gentiles did not say, when the call came to her, as not a few in these days would have had her say: "When there is no longer one neglected spot, or one vicious life, in our own city; then, if we can, we will send those whom we can best spare". No. She sent forth at once the best men ready to her hand. Of the typical group assembled in that Oriental Rome, "the flower and crown" undoubtedly were Barnabas of Cyprus and Saul of Tarsus. Of these the Church of Antioch sent forth not one, but both. She grudged neither to the great Cause. She kept neither back for herself. Obedient to the leading of the Spirit, she freely gave both for the work unto which they were summoned.

And similarly now the Church at home must be prepared to give up without a murmur, not her meanest, but her mightiest, for the work in India, "that living epitome of the races, the revolutions and the creeds of the East". And one, whose name will ever be a household word in this University, who has himself given three sons to the Indian Mission Field, has left on record his conviction that "to organise a school of Indian students is the true

[1] "Let us see to it that the Church in our own country is reminded that the best she has to give were hardly good enough for the task which lies before her, that anything short of her best is unworthy of it and of herself."—*Bishop of Bombay's Sermons*, p. 263.

University mission," that "the Universities should aspire to that which is most difficult, to that which calls for their peculiar gifts, to that which may consecrate, so to speak, their proper work at home".[1]

But it is not for India only that the best men are required. It is true everywhere and for all lands. When the Celtic Church seemed "to take the world by storm," and gave her Columba to be the "Apostle of the Picts," her Aidan to be the "Apostle of Northumbria," her Columbanus to be the "Apostle of Switzerland," she gave not her meanest but her mightiest. When the newly evangelised English Church sent her Egberts, her Willibrords, her Winfriths, to be the "Apostles of Teutons" in the German wilds, she too did the same. So also, when in later days the Church of our land sent forth Henry Martyn, and Reginald Heber, and Daniel Wilson, and Robert Gray, and Edward Feild, and Jacob George Mountain, and George Augustus Selwyn, and George Cotton, and Charles Frederick Mackenzie, and Coleridge Patteson, and James Hannington, and many others, who "being dead yet speak," she acted on the principle of giving her best—and has she not reaped an abundant blessing in the record of their lives and the memories of their work?[2]

[1] Bishop Westcott's *Office and Work of the Universities*, pp. 33 and 43.

[2] "The Church at home must never speak of any man as too learned, or too eloquent, or too useful, or in any sense too good to be sent abroad." — *Forget thine own People*, a Sermon by Dean Vaughan, p. 17.

Does not the retrospect of the last fifty years teach us, that, in giving the best men for work abroad, we take the very step which most intensifies the vigorous action of Church life at home? When was it more significantly proved than during this period, that the intensive and extensive work of the Church always go hand in hand?

(*a*) *The intensive work.* Think what the aspect of our Church was fifty years ago. Fifty years ago who would have thought possible the change which has come over our village Churches and stately Cathedrals?[1] Fifty years ago who would have thought of seeing working men in their Guilds and Associations gathered in numbers to early Communion at a Cathedral altar, and joining in a Service once regarded as something intended for the stricter and more devout few, or the rare and occasional incentive to a flagging faith? Fifty years ago who would have thought of seeing, not only Colleges at Oxford and Cambridge, but Public Schools like Eton and Winchester, Harrow, Uppingham, Cheltenham, sending forth their respective Missions in the East End of our overcrowded Metropolis? Fifty years ago who would have credited the springing up of Brotherhoods and Sisterhoods of all kinds, and the list of the numerous agencies which now exist for supplying the spiritual needs of our mining population and of those employed on our railways, our canals, our rivers? God forbid

[1] See a remarkable Sermon of the Dean of St. Paul's at the opening of Ellesmere College.

that we shall utter a word of boasting. God forbid that we shall ever forget how much serious and active goodness there was in the times preceding that with which we are now familiar. Still, those living can attest how the outward and public aspect of the Church at home has been transfigured—how she has girded herself with renewed energy "to do her first works".

(*b*) *The extensive work.* But has the intensive work of the Church stifled or paralysed its energies abroad? Is such a result even possible? Where is the Church, in ancient or modern times, which has striven to do its work zealously and faithfully, and has failed to do its work abroad? What epoch in ecclesiastical history can be quoted, in which love of souls at home has not kindled a love of souls abroad, and records of Missionary heroism abroad have not by the operation of the law of reflex influence roused men to increased activity at home? "Mission work in England and her dependencies," wrote Bishop Selwyn, "is the circulation of the Church's life-blood, which would lose its vital power if it never flowed forth to the extremity, but curdled at the heart." You cannot separate the sap from the remotest twig of the farthest branch of the tree. If it is circulating at all, it will rise from the root to the farthest tendril. And so in things spiritual. Parallel with the uprising of our Cathedrals and Churches at home from a state of neglect and decay, has been the increase of Colonial and Missionary Bishoprics from

three in 1814 to seventy-seven in 1890, and from seven in the sister Church of America in 1814 to sixty-eight in 1890. Keble making his way to his Church at Hursley by the dim light of his lantern at six o'clock in the morning, Lowder gathering the little children under his cloak in the crowded alleys of the East End of London, are related by way of mutual cause and effect to heroic self-sacrifice of devoted men in the backwoods of Canada, the swamps of Central Africa, the Isles of the Southern Seas, and by the banks of the Ganges.

4. But what is thus true of the first line of the soldiers of the Missionary army is true also as regards the second. The principle of giving the best applies to both in an equal degree.

With those of the first line I have no intimate concern. They go forth from all the associations, the privileges, the advantages, the inspiring environment, of our Universities; and from them they *ought* to go. It is of the second line that I can speak best from actual experience.

Now, let me not be understood to say one single word in disparagement of non-graduate candidates for the work of Foreign Missions. The records of the Church Missionary College at Islington and of the College from which I have come here—with which the name of an eminent Cambridge man will ever be connected—would rebuke me at once. To confine myself to the latter place only, the names of Dr. Strachan, the present Bishop of Rangoon; of Dr. Bransby Key,

Bishop of St. John's, Kaffraria; of Dr. Pinkham, Bishop of Saskatchewan and Calgary; of Phelps, Hall, Pilot, Johnson, in Newfoundland; of Lightfoot, Bramley, and Gething, at Capetown; of Coe, Margöschis, Taylor, Endle, in India; of Colbeck, Fairlough, and Rickard, in Burmah; of Heard, Castell, and Josa, in Guiana; of Crossland and Perham, in Borneo; of Bice in Melanesia; of Maclaren, who has just gone to his perilous mission in New Guinea—and of many others who might be mentioned—are the names of men who, though never trained at our Universities, have proved themselves able, self-sacrificing pioneers in laying the foundation of Christ's Church abroad.

Neither would I be understood to depreciate the intellectual standard which the non-graduate student can attain, though the results of the Oxford and Cambridge Preliminary Examination for Holy Orders can of course take no account of what the successful candidate has acquired of medicine, music, or the mechanical arts.

Still it is impressed upon me every day at St. Augustine's how careful we ought to be in selecting the very best types of their class for this second line in the Missionary army. It is far too commonly supposed that almost any one will do for work in the foreign mission field. A greater mistake it is impossible to make. "We need," said to me one well qualified to judge, "almost better men than you employ in England." Think of the men whom the

tide of emigration is bearing every day from our shores, and who are to be met with now in the bush of Australia, in the backwoods of Canada, in the tea-gardens of Assam, in the coffee-plantations of Ceylon, —sons of clergymen, doctors, lawyers, representatives of all the professions of our land—and say if *any one* will do to be for them "a shepherd of their souls and a minister of Christ's Word and Sacraments". If, to use a phrase of Bishop Selwyn's, the Universities are to be "a Sandhurst for the staff officers" of the great army, and places like St. Augustine's "another Sandhurst for the marching regiments," these marching regiments need the best men that can be found.

But indeed the selection and training of fitting instruments is a serious and responsible task. It is far too often assumed that if a young man has shown himself apt and well-disposed as a chorister, a lay helper, or a Scripture reader, he will do well for employment abroad. He *may*, but as certainly he *may not*. Often a youth who has shown capacity and proved acceptable in the Sunday school or the choir, will display unexpected failings at a Theological College or in Holy Orders. Personal piety must of course be the foundation, but on this foundation there must be indications of a possible superstructure. There must be some real tokens of aptitude for Missionary employment. If vague, undisciplined enthusiasm avails little at home, if it requires to be balanced here by modesty, humility, a readiness

to obey, and a willingness to submit to a diligent and self-denying preparation, it avails still less abroad.

It is well to have been fired with zeal by some Missionary sermons like those delivered[1] here in 1854 by "the Apostle of New Zealand"—and who that ever heard them will ever forget them? It is well to have been forced by some great sorrow, disappointment, or bereavement, to weigh the things of time and sense in the balances of the Sanctuary. But this must not be all. There must be some capacity for languages. There must be willingness to study. There must be patience in the drudgery of mastering first principles. The impulse of personal piety must not be taken as an infallible sign of a call to work abroad. An appointment ought not to be thrown up, or a profession abandoned, for Missionary employment, without some distinct indication of fitness for it.

It is the failure to recognise this which from time to time has led to the recommendation of men whose presence in a Missionary College is a source of wonder and misgiving, of perplexity and anxiety—for they have as a rule given up their only source of livelihood, they have "burnt their ships," and retirement involves financial ruin. Now, if we are to have non-graduate Missionaries, they should be the most truly earnest and the fittest men of their class, and I am persuaded that

[1] *The Work of Christ in the World*, by Bishop Selwyn, 1854.

far more might be done than is done in our smaller Grammar Schools, our Middle-Class and National Schools, towards raising up a goodly band of men for the great cause of Missions, if efforts were more often made to present a true idea and a just estimate of the Church's work amongst our own Colonists and the heathen population around them. At any rate, the Missionary's calling ought ever to be regarded as a very sacred thing, and never allowed to be thought of as one which can be taken up as an ἐκ παρέργου Calling when other Callings have failed.

5. In close connection with this there is one point more which requires to be noticed. When the Church of Antioch sent out her representatives, she sent them out *together*. She sent not Saul alone or Barnabas alone, but Saul *and* Barnabas. She recognised the principle of associated labour. She did not countenance or encourage isolation. She knew that what a Barnabas lacked a Saul could supply, and what the disciple of Gamaliel might need in hours of discouragement "the son of consolation" could bestow.

Now I know that some brave spirits can stand alone. But to the majority the isolation of our Missionary stations entails a terrible strain; and the attempt to work alone is fraught with peril, especially in heathen lands; and some of the most disastrous shipwrecks are traceable to this cause.

It is well to remember the words of the Bishop of Japan: "That the English parsonage cannot be

taken, especially in Eastern lands, as supplying the norm and type of the foreign Missionary".[1] The Oriental expects of the religious teacher a self-devotion, and an abnegation of the comforts of life, at least comparable with that exhibited by his own religious leaders. And if the Oxford Mission at Calcutta, and the Cambridge Mission at Delhi, as missions to the learned and polished classes of India, "portend," to use the words of the present primate,[2] "the greatest change hitherto effected by Mission work," they illustrate also in the most striking manner the advantages of the Community Mission. The Community Mission supplies a real need and recalls ancient precedents. What the network of colonies was to ancient Rome as military outposts in her chain of conquests, that the Missionary colonies of the Celtic and English Churches were in laying the foundations of European Christendom. They made the waste places of Germany spring into fruitful life; and is it utterly quixotic to think that something of the same kind might be attempted now, on however small a scale? The venerable Metropolitan of Guiana clearly sees what is wanted. "What is required more and more," he said not long ago, "is that there should be Brotherhoods and Sisterhoods of devoted Christians, banded together, for a space at least, for the commonweal of souls, proving that they are in earnest in renouncing for a time, in order to save a soul, that

[1] Speech of the Bishop of Japan at S. P. G. Conference in 1888.

[2] See the Archbishop of Canterbury's *Seven Gifts*, p. 217.

which Satan is so anxiously willing to give for all time in order to destroy a soul."[1] Again, the new Bishop of Corea sees what is needed. He intends to go forth with a small band of selected companions, to live not only a common life, but on a common fund so small that poverty in a very real sense will be their daily portion. No one who takes an interest in Missions can fail to await the results of this venture of faith with great solicitude and many prayers for its success. It certainly calls up reminiscences of many similar ventures made on the same plan in days gone by, which were singularly blest in their results.

Community life is of course no panacea. It cannot work like a charm. It has its own special trials, and they are not a few. It involves willingness to efface oneself, to bear with the failings of others, to make allowances for the peculiarities of others, and to be able "to give and take" to an extent which is not always sufficiently estimated. But of this I am certain, that not a few young men, who now hang back and are lost altogether to the Cause, would offer themselves for Mission work if they could, at least for a time, work together with others in a sort of Guild or Brotherhood. At any rate, associated labour must be better than leaving an inexperienced Missionary, just fresh from College, to encounter alone and unaided, immediately after his Ordination, difficulties which might well try the courage and test

[1] Speech of the Bishop of Guiana at the S. P. G. meeting in 1888.

the abilities of veterans in the mission field. I can certainly testify, from what I have learnt from not a few who have gone out from St. Augustine's to distant parts of the world, that the loneliness of missionary life is one of the severest trials and often the source of terrible temptations. Any plan whereby they can be lessened would be a welcome encouragement to young men, and would induce more helpers in the great work to come forward. For it remains true that "as iron sharpeneth iron, so a man's countenance is sharpened by the countenance of his friend," and in Mission work the Greek saying εἷς ἀνὴρ οὐδεὶς ἀνήρ has its frequent fulfilment.[1]

6. Self-sacrifice then, giving of her *best*, a willingness to surrender her choicest teachers for Mission work—this was the feature which distinguished the Church of Antioch, when the call came to her to send forth Saul and Barnabas. And this is the spirit which we must display if we are to respond

[1] "I have only four European priests working with me," writes the new Bishop of Chota Nagpore, "whereas the German missionaries are four times and the Roman five times as many. There is a great opening for more workers. I do not wish to go to England to search for men, and therefore ask your help to invite six or eight men to join in a community for work in this Diocese, where much may be done for the extension of our Lord's kingdom. House, food, and raiment would be provided, and they might settle their constitution and rules, and choose their own Superior. A term of five years would be sufficient to show whether men are suited to the country and work, and I have no doubt that after that period, as I speak after nearly thirty years of Indian experience, most of the brethren will elect to remain."—Letter to *The Guardian*, June 4, 1890.

Since this was written, a Mission Brotherhood of Graduates of Trinity College, Dublin, has been established in Chota Nagpore.

adequately to the call that comes to us from the uttermost parts of the earth, from the newly conquered region of Upper Burmah, from the freshly formed Diocese of Chota Nagpore, from the large island of New Guinea, worthy almost of the name of Continent, from Corea with its population of thirteen millions, from the emotional populations of Japan, from the regions opened up by the Lake Companies of Central Africa. From each and all these regions, and many others, comes the call to send forth thither, *alike in the first and the second line* of our Missionary army, the best-equipped men we can find for the work.

What shall be the response to the call?

This depends on the appreciation of the Church at home of what she owes to distant lands, and the extent to which the life-blood of Missionary enthusiasm is circulating throughout her members.

The response of the men of the world, so wise in their generation, to the calls which the opening of new territories offers to commercial enterprise, is not doubtful or hesitating.

Capital in volume unlimited, directed by shrewd and wealthy syndicates, is changing the whole method of colonisation in the interior of Africa. These companies float their loans without fear and without hesitation. Nay, money has to be rejected because it is offered in volume greater than can be employed. Never was speculation more active or more eager. Never was risk of loss more readily or more gladly

incurred.[1] Never was greater energy displayed in seizing countries and preparing to throw across them networks of railways and canals, and devising plans for opening up their coal fields or working their gold mines.

This is the response of the men of the world.

And shall the heralds of the Cross be behind the adventurer and the engineer? Shall the seekers of souls linger while the seekers of gold occupy the land? Shall the colonising syndicate be able to find ready to hand its keenest and wisest agents, and shall we send forth to carry on the Church's conquests men whom we think we shall least miss and can most easily spare? Is this the way to look for any reward from on High? Can we expect that we shall share the blessing that descended on the Church of Antioch, if Parishes and Congregations, in other respects respectably and, indeed, admirably shepherded, "are never or very seldom reminded of the littleness after all of English Dioceses, and English towns, and English villages,"[2] and are never importuned for the love of Christ to think of His great earth, *unto the uttermost parts* of which He has bidden us carry the message of His love and the sacraments of His grace?

To-morrow[3] will be St. Augustine's day. If our faith needs sustaining by the spectacle of tangible re-

[1] S .P. G. Report for 1890, pp. 19, 20.

[2] Dean Vaughan's *Forget thine own People, a Plea for Missions*, p. 11.

[3] May 26.

sults, can we not read in the records of our own Church during the last thirteen hundred years the proof of the blessing God bestowed on the venture then made amongst those barbarous and ungenial islanders, from whom the emissary of the great Gregory well nigh turned back altogether?

If we still ask for signs, may we not read them in the long-suffering indulgence with which God has been pleased during the last fifty years to grant a fruition to our efforts in spite of our many failings and the many defects in our present Missionary system? When her present Majesty ascended the throne, there was not a single Bishop of the Anglican Communion in Africa. Now there are fourteen. In Australia a single See had been erected just about the time she began to reign. Now there are thirteen. In New Zealand and the Pacific Islands not one See existed at the commencement of her reign. Now there are eight. In India at the same date there were but two Anglican Bishops. Now there are eight. "Let us ask ourselves," says Bishop Lightfoot, "what a See means. It means the completion of a framework of a settled Church government; it means the establishment of an Apostolic ministry, which we believe was especially established by God to be the means whereby the ministrations of the Church should flow to men." The establishment of a divinely-ordered ministry is not the ultimate end and goal of Christian Missions. No one would proclaim this. But it certainly is the means to an end—the conversion and

sanctification of souls; and the admission to baptisms in India alone, attested by the reports of our great Societies during recent years, prove that in this respect our Missions have been followed by no inconsiderable results.

What said Charles Darwin of the Missions in the South Sea? "The march of improvement," he writes, "consequent on the introduction of Christianity throughout the South Sea probably stands by itself in the records of history."[1]

Does it stand by itself?

The answer to the question is to be found in the records of *every* Mission station to which the Church at home has, like the Church at Antioch, sent forth her best and truest-hearted sons.

"Missionaries," it has been said, "will be what religious opinion at home expects them to be."[2] Water cannot rise higher than its source. What the parent Church is, such will be those whom she sends out to distant lands. If she expects little, they will give little. If with her the flame of sacred zeal burns low, theirs will burn lower still abroad. The impulse which creates a great Mission comes from the Church at home; and no Church has exhibited the self-sacrificing trust shown by the brethren at Antioch, but she has in time reaped a reward greater than any she asked or thought.

[1] Charles Darwin's *Voyage*, pp. 428, 505.

[2] *Sermons at St. Paul's*, by Canon Liddon.

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